1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

249 The maguey plant, or agave, was important to household economy for its sap, which was fermented to make a kind of [273] beer. Not only was this pulque used both as a tipple and a ceremonial intoxicant, but it had an important nutritive effect as well in counterbalancing the lack of greens in the [283] Mexican diet. The plant itself had many other uses. Its fibers could be twisted into twine or rope and woven into containers or even clothing. The thorns were excellent needles [412] and had a more lugubrious use as instruments for mortifying the flesh in religious penances. The leaves as a whole sometimes [342] were employed in constructing shelters or roofing huts. Small wonder that the maguey and the corn plants were symbolized as goddesses and worshiped accordingly.

[248] The Aztecs cultivated cotton in many varieties. Tobacco [276] they smoked for the most part in hollow reeds as a sort of cigarette. Late in their history they also used elbow-shaped 249 pipes, probably for some ceremonial purpose, much as our [314] modern Pueblos restrict pipe smoking to rain-inducing rituals. They consumed quantities of copal gum as incense during religious ceremonies and obtained rubber from Vera Cruz and the south, as well as from the dwarf guayule plant found in northern Mexico. The Aztecs, like us, found this [526] material indispensable to their culture, for balls in their ceremonial game, *tlachtli*, and as a gum to fix feathers and other [317] adornments to costumes. Bitumen, which came from the oil seepages in Vera Cruz, had its function as an adhesive and as a body paint. In western Mexico the Indians prepared a [237] serviceable lacquer which they used to coat gourds and wooden trays. This incomplete list of plants and substances cultivated and exploited by the Aztecs and their neighbors gives an idea of our deep indebtedness to these past civiliza-

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

Bird," were the embodied spirits of young growth and, by analogy, youth and the games. These had as male counterparts such gods as Cinteotl, "Maize God," Xochipilli,* "Flower Prince" and Macuilxochitl, "Four Flower," whose functions, identified with growth, youth and games, are almost synonymous. (See Plates 31; 56, top left; 57, bottom left.)

About the maguey plant revolved another cult embracing the goddess Mayauel, who represented the plant and whose four hundred sons were associated with pulque. According to some accounts, the various styles of drunkenness were recorded in terms of these gods or their associated animal, the rabbit. Four hundred rabbits stood for complete drunkenness, while fifteen or twenty suggested mere conviviality. The chief of these pulque gods was called "Two Rabbit," after his day in the almanac, and another, Tepoztecatl, was the tribal god of Tepoztlan, honored by a temple placed high in the mountains of Morelos.

The gods of the earth and death were highly important, since growth takes place in the earth and the dead are received there. The sun on rising seems to be born in the earth and at its setting to be hidden by it, thus passing apparently to the world of the dead. The gods and goddesses associated with the earth had significance for the solar cults as well as for growth and fertility.

Tlaltecuhtli, "Lord of the Earth," was depicted as a male monster of horrifying aspect, partaking of the attributes of a toad and an alligator. His open mouth could consume even the sun, since the setting sun passed into the earth, according to Aztec astronomical ideas. The goddesses, however, seem

*Sho-chee-pe'e-ly.

776 cooked, and roasted in a pot, ear roasted [on the fire]; sweat-houses were heated, unguents were melted, things were cleansed.

776 796 And when his feast day was celebrated, once a year, at the end of the month of Ixcâlli, they made an image of Moctezuma; before it quail were sacrificed and incense was set forth.

[262] *Tamales* [stuffed] with greens[65] were prepared in each dwelling. First they were placed before the fire. Then they were eaten.

[534] And all day his old men sang, blew trumpet-shaped shells, beat drums, and sounded rattles for him.

And no one might reach his arm to the bowl, which was forbidden; nothing might be cooked. Because first were eaten the *tamales* [stuffed] with greens which had been brought as offerings.

And, in live coals, the children[67] roasted some snakes, frogs, small white fish, water lizards, [and] birds—whatever kind of small animal they hunted, they dropped in the hearth. Thus, they said: "Our father roasteth [something] for himself."

And when night fell, the old men, the old women, drinking wine, made libations in all [four] directions. [And] they said thus: "They give a taste of it to the fire; they refresh themselves."[68]

[535] And every four years a festival most greatly honored him—when Moctezuma danced a princely dance before the temple of Xiuhtecutli, which was called Tzonmulco.[69]

●[273] And at this time everyone [including] all the children, every one of them, tasted the wine. Thus it was called [the time when] the children drink wine.

[608 431] And then they gave the children uncles and aunts, a man [and] a woman, whom those with children sought out and gave gifts. These took [the children] upon their backs, and carried them then to the temple of Ixcoçauhqui. There [the parents] pierced their ears; thus they placed a sign upon them, while their uncles and aunts[70] looked on. Afterwards all feasted.

[304 852] 776 [Ixcoçauhqui's] ornament was [thus]: black was smeared about the lower part of his face. About his head he bore a circlet set with green stones; he wore a paper crown with blue counga feathers and a spray of quetzal feathers; he had a crown of arrow-shafts; a crown of spear-shafts;[71] he had

Auh yn iquac ilhujquixtililoia, cexiuhtica: ipan itlamjan yacalli: quixipiltatiaia in motecuçuma, ixpan tlacoxcanaloia, copaltemjlilo,

oauhquiltamalli nechvtlilloia, in cecencalpan: achto ixpan quimanjliaia in tletl, çatepan qualoia.

Auh yn jovevecan, ioh cemjlhujtl, in quicuicatia, quitecuiçpichilia, quitzepanacilhuja, caiacachilhuja:

ioh aiac vel cônaçoaia in comalco, tetlacacalitiloia, ynjc amo aca motlatia, machichineo: ipampa in iencuican equaloc oauhquiltamalli, ynjc otlamanaloc.

Auh in pipiltzontli, tuchintin quintlaxquixaia: yn aca cuetl: cuixtl, xoxli, xaxolotl, totot: in çaço tlein ocacic ioiocli, ycamac contlaçaia in tlecujlli: ic mjtoaia, motlaxquja yn tota.

Auh yn cioconc, nonjan tlatlaoanaia in vevetque, ylamatque: ioh quimaia, quitlatoianjliaia yn tletl, texcalcruja.

Auh nauhxiuhtica, yn oc cenca, mauiztililoia, ilhuiuh: iquac motecujtotiaia yn motecuçuma, ixpan yn jtzocal, xiuhtecutli, ytocaiocan tzonmulco.

Auh in jquac hy, vel machiztacatl, vel no ixquich tlacatl, quipaloaia, quihtequja, in vetli, in pipiltzontli: ic motocaiotiaia, pillaoano:

yeuh vncâ quintlatiaia, quimahujtiaia in pipiltzontli. Ce cioatl, ce oquichtli, in quintzmoaia pilhuaque, quintlauhtiaia; iehoantin quimamatihuja, vmpa quimocaoaia, yn itxupan ixcoçauhqui: vmpa quinnacaxnapotlaia, quimnacacoioniaia: iuhquin ic quimachiotiaia, ynjc quimitta, yndaoan, ymaujoan: çatepan tlaqualo.

In jnechichioal caica: tilitica motenujltec, chalchiuhtetale, xiuhtotoamacale, quetzalmjiaoaio, mjtoaia, tlacoxtzoca, xiuhcooanacoche, amaciotlaspanale, no tzitzile, cucujole, tiuhtzacatladapanqui yn jchimal, tlachieltupila.

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66. "Una de las hierbas que se comen cocidas se llama huauhquilitl, que son blandas, es muy verde, tienen las ramas delgadillas y sutiles, tiene las hojas anchuelas. Los tallos de esta hierba se llaman huauhqui y la semilla se llama de la misma manera; esta hierba se cuece para comer, sabe a cerezas, exprimese del agua que se cuece para comerse; hacense tamales de esta hierba los cuales se llaman quiltoc." Sahagún, *op. cit.*, Vol. III, p. 231. On p. 338, *huauhquilitl* is defined as *Amaranthus hypochondriacus Amaranthaceae*.

67. In the corresponding Spanish text, the children's parents burned and roasted these animals. In the *Historia general*, Vol. I, p. 207, Sahagún writes that the old men received the animals from the children as offerings and threw the offerings in the fire.

68. *Ibid.*, Vol. I, p. 209; see *temalacoya* in Simeón: *op. cit.*

69. Described as the 64th temple in Tenochtitlan. *Ibid.*, Vol. I, p. 227.

70. Corresponding Spanish text uses the word *padrino* (godfather; patron or protector). Molina (*op. cit.*) translates the words *tlatli* and *mitl* as uncle and aunt.

71. *Chalchiuhtetelli*—a strap for the head, set with jeweled disks, the front side bearing the figure of a coatepec (*tlalticpactli*); *quetzalcomitl* or *xiuhtotomacalli quetzalmaiaoayo*—a tiara of feather mosaic work in the form of a reversed cone, broadening upwards; *mitzyotli tlacochtzontli* or

the eagle-warrior's crown, the eagle-warrior's dress bordered in red eyes, and a cape of netting with snail-shells.[77] His breast ornament had snail-shells. A mirror-stone in two parts [was painted] upon his face. He was [also] arrayed with a chalky ear-plug; his shield was chalk-covered and had paper ornaments. The device for seeing was in his hand. [He sat upon] his stool of reeds and rushes.

yquauhquentenchil, nacoxio, ycuechio, ielpancuequi cyli tzcactlatlapancuj yn jxaiac: yn jnechichioal, ytiçanacoch, ytiçachimal, amapaio, ytlachixia ymac catca, ytolicpal, acacpalli. 776

Sixteenth Chapter, which telleth of the god named Little Black Face (Itzlitton), the earth-stamper (Tlalitzcuini).[78]

Jnic caxtolli vce capitulo ytechpa tlatoa, in teutl yn jtoca, catca, itzlitton, tlalitzcujn.

He was a god, whose temple was made entirely of wood, at a place named Tlacuilocan. Here in his temple were many earthen bowls, covered over. These were called "his black water."

Teutl catca, çan quauitl yn jteupan catca, ytocaiocan tlacujlocan: in vncan ytzupan, mjac yn apantli, tzatzacutimanca, motocaiotia itlilauh. [346]

And whenever a child sickened, they brought him to the temple of Itzlitton. They uncovered one of the jars and had him drink "his black water." Thereupon the child became whole.

Auh yn aqujn mococoaia, piltontli, vmpa qujujcaia yn jteupan itzlitton: centetl, qujtlapoaia yn apantli, conjtaia yn jtlilauh; ic patia in piltontli. 776 757

When one wished [to arrange] a dance, amid incense, he went and brought [Itzlitton's] impersonator to his house. It was only a man, who was arrayed [like the god].

Auh yn aqujn qujtotia, cpaltica in cenanaia, ynjc qujvicaia ychan yn jxiptla: çan tlacatl in muchichioaia. 776 535

When they had arrived at his house, where there was to be a dance, food was eaten and thirst was quenched. After eating, Itzlitton danced. After he had danced, he entered into the house; he uncovered the wine [which] for four days had been covered. This was called the first opening or tapping of the new wine.[79]

Ja oacic ychan, tlatotia, tzytotia: njman tlatlaqualo, atlloa: yn otlaqualoc, njman mjtotia, yn jxtlilton: yn omjtoti, yn onmacuh, calitic oncalaquj: ichoatl qujtlapoa in vctli, nauilhujtica tzacutimãca: ic mjtoaia, tlaiacxapoala, vitzmana. 776 [273]

Then they began to drink. Again they went out into the court, [and] uncovered "his black water," which also had been covered for four days. On the fifth day they uncovered it.

Niman yc vmpeoa, yn ie tlacoano: oc cepa oalqujça itealco, qujtlapoa yn jtlilauh, no tzacutimanca nauilhujtica: ic macujlilhujtl in qujtlapoa:

If dirt, cobwebs, straw, charcoal [were found] upon it, then it was said perchance he was either an adulterer or a thief; or he lived dissolutely, or he lived in vice; or he was a monster, he who had the dance. Thus they confronted and reproached him openly. Thus they said [the god] sowed discord because he revealed and reproached people to others for their sins.

ic mjtoaia, ic motenoaia, intla tlaçolli, yntla tocatzaoalli, yntla tzontli, intla teculli, vncan vetztoc: ic mjtoaia, aço tetlaxima, aço ichtec, anoço ahavilnemj, mahavilitia: ac aço tlacacemelle, in tlatotia, ic qujxmotlaia, qujxcomacaia, qujxpantia: ic mjtoaia tetzalan, tenepantla motoca: ichica, ca qujxicomaca, qujxixpantia, ic tziimotla, yn tetlatlacul. [187]

And when he departed for his house, they gave him a large mantle called *ixquen* (face-covering).[80]

Auh ynjc oalquiça techã, quachtli yn qujmacaia motocaiotia, ixquen. [292]

Thus was [Itzlitton] bedight: he was spread over with unguent; his face was covered with soot; about his lips was

Jnic muchichioaia, moçac, mocemjtdilpopotz, mjtzitzatlatlali, yn jcamapa: tecpaquachichiqujle, quetzalle, 776

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79. For description, see illustrations and text in Seler: *Gesammelte Abhandlungen*, Vol. II, pp. 333 and 323; and also illustration (Omeacul) —Plate 15.

The term *cuachtli* means the natural cups or mantle, with one small shell fastened where the ends crossed. The *chalcuayotl* and the *tzacuayotl* were presumably the same or similar. Seler: *Collected Works*, Vol. II, pp. 1, pp. 79, 82, citing, in the first instance, Sahagún's *Historia general*, Lib. III, Appendix, cap. 5. In Lib. II (*Florentine Codex, fo. 37v*), Sahagún refers to "*vn ornamento de vn palmo en quadro, hecho en tela rala, al qual llamauan yeuetilli, atada con vnas cuerdas de algodon a los pechos. . . .*"

78. God of medicine. Tlalitzcuini (or dolitzcuini) is probably formed from *tlalli* and *tzcuintzin*. Cf. Seler: *Teiga Kapitel*, Vol. I, p. 16.

77. Sahagún, *Historia general*, Vol. I, p. 314: ". . . *los que nouicamente heredauan los mayorazgos y haçian vnas nouia, que se llamaua xiuyll.*" The Spanish text of the *Florentine Codex* explains that "*a este abrimjento, llamauan tlaiacxapoala, quiere dezir, este: abrimjento primero, o vno nuevo.*" On the meaning of *ocomacatl*, see Sahagún, *op. cit.*, p. 37, for a definition of *mercadillo*.

78. ". . . *desnudo vnicamente las quales llamauan ixquen: que quiere dezir, cubertura de la cara: porque quedaua, enarrapeada, aquel que auia hecho, la fiesta. . . .*" *Loc. cit.*

776 white clay. He had a spray of flint knives, with quetzal feathers.[79] The burden on his back had [a fan of] red arara feathers. His sun flag was upon it. The sun sign was on his paper vestment,[80] and on his shield. Red was his staff, which had a heart. He had a necklace of the claws of an animal. He had a paper breech-clout. He had rattles and shells. He had sun-shoes.

cueçalvitzequj yn jtlamamal, ytonalopan ipan icac, totonaloio yn jmanexpan, totonàloio yn jchimal, tlauhio yiollocopil, xopilcuexque, yamomaztli, tzitzile, coiole, itonalocac.

Seventeenth Chapter, which telleth of the god whose name was Left (Opochtli), whom anciently men here worshipped as a god.

This Opochtli was one of the Tlalocs. He was the god of those who lived on the water, who worshipped him.

[773] They said that he made and revealed his creations and inventions—the net, the dart-thrower, the three-pronged harpoon,[81] the pole for propelling boats,[82] [and] the bird-snare.

776 And when his feast was celebrated, offerings of water,
796 food, [and] wine were made; and the cane of corn plants, scented smoke, incense, and sweet-smelling herbs. These they
● [213] spread before him, thus welcoming him. They shook their rattle-boards at him. They strewed toasted [pop-]corn grains like hailstones, or like scattered dice. And also his old men, his old women, and the city elders made music for him.

776 As his garb, he wore a paper crown; he was covered with black unguent—a liquid rubber covering; he had a heron-feather spray with single quetzal feathers. He wore a paper breech-clout [and] had a paper vestment [over his shoulders] with the sun-emblem.

Jnic caxtolli vmome capitulo, ytechpa tlatoa, yn teutl, yn itoca catca opuchtli: yn qujmoteutiaia in tecauh, nican tlacca.

Inin opuchtli, ipan mixtoaia, tlaloc: atlaca inteuh catca, qujmoteutiaia.

Juh qujtoaia, ca ichoatl itlatzintli, ytlanextil, qujnexti, qujteittiti in matlatl, yn atlatl, yn mjnacachalli, yn avictli, tzonoartli.

Auh yn iquac ilhujqujxtililoia, atl, tlaqualli, vctli, in ventli muchioaia: yoan cintopilli, xuchitl, yietl, copalli, yiauhtli, qujtepeviliaia, ic qujnanamiquja: chicaoztli concacalachiliaia mumuchitl qujchaisviliaia: iuhqujn tecivitl povia: no yoã qujcujcatiaia, yn iveviocoan, yn jlamaiocoan, calpolequc.

Jn jnechichioal catca: amacale, tlaõçalli, tlaolaltilli, aztatzone, quetzalmjiaoaie, amamaztle, amaneapanale, tonaloio.

Eighteenth Chapter, which telleth of the god named Our Lord the Flayed One (Xipe totec).[83]

He was the god of the sea-shore people, the proper god of the Zapotecs.

776 His gifts, [which] he dealt out, his particular creations, his
753 attributes, with which he visited people, which he gave them, [were] blisters, sores, smallpox, ophthalmia, maladies causing watery eyes, infected eyelashes, lice about the eyes, fogging of the eyes, filling of the eyes with flesh, withering of the eyes,[84] cataracts, glazing of the eyes.[84]

776 Those who were affected, we men thus sickened, would
796 thereupon vow to him, saying [that] therefore we would keep on, having donned it, his skin, on the celebration of the Feast of the Flaying of Men.

All hastened pursuing in a company, wrapped in skins [of men], [blood-]stained, dripping [blood], gleaming [with

Jnic caxtolli vmey, capitulo, ytechpa tlatoa, in teutl: yn itoca, xipe totec.

Anaoatl iteouh: tzapoteca in vel inteuh catca,

yn itequiuh pouja, yn ixcuian ytlachioal, yn ineixcavil: ic temotlaia, ic texoxaia, ichoatl qujtemacaia, in totomonjlixtli, papalanilixtli, çaçaoatilixtli, ixcuculixtli, ixchichitinalixtli, ixtenpipixqujlixtli, ixtamaçoliciuixtli, ixaxabpachiuilixtli, ixnacapachiuilixtli, ixnaocivixtli, ixtotolicivixtli, ixtexcayciuixtli.

Jn aquin ipam muchioaia, yn cuculixtli toqujchti, yuicpa monetoltiaia, yujcpa mjtoaia: ynjc onmaquja yn jixoaio, ynjc itlan aquix, yn jquac ilhujqujxtililo: motocaiotia, tlacaxipeoalixtli:

tlapainaltiaia, texocaia, mjequjntin momanaia, muchinti teoiocuj, chichiltecatuj, chichipic-tiuj, texcocdantiuj in

79. *Cf.* Sahagún, *Historia general*, Vol. II, p. 388 (*tzapaquechichiquilli*).

80. *Cf.* Seler (*Gesammelte Abhandlungen*, Vol. II, p. 531) for explanation of *manta del sol*.

81. ". . . un dardo de tres puntas que se llama *mixcuachalli*."—Sahagún, *op. cit.*, Vol. III, p. 172. The corresponding Spanish text on Opochtli, contains the same information: ". . . *es como fisga, aunque no tiene, sino tres puntas*, (marginal insertion, partly missing: *(o?) triangulo (o?)mo tridente*) *con que hiere, a las peces; y tambien es el mismo arpon.*"

[501] 82. Standing in the boat, they propelled it with a long pole. The Spanish text uses the term *remo*, oar, which is technically incorrect.

83. Seler (*Tonalamatl of the Aubin Collection*, p. 103) cites Herrera (*Hist. gen.*, Lib. III, cap. 15) to indicate that Xipe enjoyed special honor in the Tuxtlan district. A clear discussion of the "*vejigas y diapasmos*" is given in Sahagún, *Historia general*, Vol. III, p. 133. See also note 89.

84. Meaning problematical.

776 Quetzalcoatl, Chalchiuitl ycue, Tlaloc, Popocatepetl, Iztac
782 tepetl, Poiauhtecatl,[117] and any other mountains of which they had vowed to make representations.

And they represented the mountains, they made their
532 images, only in a dough of amaranth seed and maize,[118]
782 made in human form, made to look like men.

They gave them teeth of squash seeds; they provided them
755 eyes of fat black beans. With whatever adornment [the mountains] were represented, thus when they made them, they thereupon arrayed them.

[314 And they made papers, and they spattered them with
289] liquid rubber.[119] And they laid these over them as mantles.

And some of these papers, which were spattered with drops of liquid rubber, they hung on a cord, tied and fastened together, so that they were held in a row before the small molded ones [Tepictne].

They rustled, quivered, and flew in the breeze. Canes of fat, round reeds [held the cord] at both ends; [the canes] were stuck into and supported by the ground. On this were held the rubber-spotted papers.

[415] And a green spotted gourd was split in two and cored. Before [the Tepictne] they set this, which they called the turquoise cup, for the wine, in which the wine was. Thus they offered [them] wine.

793 And it was the office of the priests alone, who were experi-
532 enced, to make [the Tepictne] and set them in place. None of the householders dared make or adorn them.

And on the fifth [day], when they feasted the priests, it was said, they caused them to forget.

782 When the Tepictne were fashioned, thereupon they held
755 a vigil and made music for them.

During the night, they made offerings four times; they set before the priests, before them who sang the songs for the Tepictoton, round *tamales* which they gave them.

And four times they offered them food during the night, and they made music for [the Tepictoton].

[198 They whistled with their fingers, they made music for
533] them with shells, with flutes, and with fifes.

● [273 Young jesters, in their cups, who cut capers, and amused
463] people, blew the flutes. They also were offered food.

And on the next day they slew the Tepictoton [images]; they slew them, like sacrificial quail, twisting their necks. Then they gathered up and carried away the Tepictoton figures made of a dough of amaranth-seed and maize to the priests' house, where dwelt the priests.

And he who [caused to be] fashioned the Tepictne there-
273 upon returned to his guests, where they were entertained.
782 And in the evening, toward nightfall, then all the old
755 people sat drinking wine—those already advanced in age, the

popocatepetl, iztac tepetl, poiauhtecatl: ynin in çaço quezquiznel tepetl in quintomaoan in quipiqui.

Auh in quipiquia, in quimixipiclatiuia in tzupe, çan tzoalli, quintlacatlaliuia, quintlacatlachieltiuia, tlacatlachixticatca:

quintlantiuia xiocoacheli, auh in quimixtlelolotiuia xiecutli: in quenamj yntlatquj in quimixipiclatiuia, in quipiquia çan no inihquj ynjc quinchichiuaia.

Auh ynon quichiuaia, amatenuitl, colchachapatztia, colchipiniuia, quinquequentiuia:

auh in cequj amatenuiel, tlaolchipinjlli, tlaolchachapatzalli, mecatitech quipipiloia, mecatitech quimemetechcalouia, ymixpan anoc, ic itzacuioque in tepictne:

hiçnacatoc papapatlacatoc, papatlantoc, ostopiloquauitl, necoc, nenecoc, necococampa tlatlalacticac, tetzonxoticac, yn itech antoc tetzujtl.

Auh tzilacaiutli, tlaiztlapantli, tlaiztitatactli: ymixpan mamanca, chalchiuhtricalli ipam pouja, vctli vnca ca, vctli ic mamanca.

Auh çan icheoan in tlamacazque, yn jetequiuh, in machiceque catca, yn quinchichiuaia, in quintlalinia: aiac çan moiocuiaia, in calli in quinchichiuaia.

Auh macujltica in quintlalhujaia, mjtoa: quinmolcaxoltiaia in tlamacazque:

yn o ic cauhque tepicne, njman ie ic quintocaviia, quincujcatia:

in ceiocal napa in quintlamanjlia, tamalololli in quinmacaia, quimanaia ymixpã, in tlamacazque, in tepiccujca:

no napa in quintlamacaia ceiocal, ynon quintlapichiliaia,

quinmaquiquixtiliaia tecuciutli in quipichiliaia, ynon vilacapitztli, coccujlotl,

vilacapitzoaia, çan tolpopochti, pepaquinj, haxiuinj, mihiyntianj, tecremeltianj, teceleque, no tlamacoia.

Auh yn otlatvic njman quinmictia yn tepicne, quinquachcotona, quinquechcuj, quinquechilacatzoa, çanepan quincnemololoa, conolcuj, in tepictzonalli, quitquj yn calmecac yn vnapa onoque, tlamacazque.

Auh in tepiquinj, njman ie yc calaquih yn itlacoonotalhoan, yn jcoconan, vncan mopia, mopixtoque:

auh in ie iooatiuh, in ie tevtlac niman ie ic tlaoaia, motlaoancatlalia in vuetlaca, yn ie chicnaoque, yn otlachi-

117. *Gods of the air, of water, and of rain* (*cf.* correspondiag Spanish text). Popocatepetl and Iztac tepetl (Iztac citlal) are mountain-peaks in the Valley of Mexico; Poiauhtecatl is Mt. Orizaba.

118. *Made of dough* (*vnu mazaa*), in the Spanish colonies; *Salen vendere le torgnoschine Samen der Stachelmelone* (*Ensign Kapitel*, p. 27).

119. ". . . *unos papeles llenos de goma de olli, a'los cuales papeles llamaban amatenuitl*" (Sahagún, *Historia general*, Vol. 1, p. 128).

well-matured, the gray-headed, the white haired; and the old women.

Of these it was the exclusive privilege that they should drink wine.

And when they had drunk their fill, thereupon all went to their houses, dispersed and scattered.

Some went off weeping; some danced the warriors' dance; they danced the ceremonial dance; some walked weak-kneed; some went shouting.

And first the wine-makers were entertained; they rested from their office.

It was explained that for four days they should fast and abstain during their work, lest [the wine] sour.

They should look to their strict abstinences; no man might lie with a woman, nor a woman with a man.

[And] none might taste the wine, nor the syrup [from which it was made], while it was being prepared.

One might not even dip one's finger into it; one paid it reverence and treated it delicately, until the wine was tapped.[120]

And of him who secretly tasted it, who in secret drank some, even tasting only a little, it was said that his mouth would become twisted, it would stretch to one side;[121] to one side his mouth would shift; it would be drawn over.

And if one were lame in one hand, or if his arm or leg quivered, or a hand or foot became misshapen, or the foot shook, or his eyes trembled, or his lips quivered, or if one were possessed by a devil, it was said that the green mountain gods had been angered by him.

And when the day broke, thereupon took place the disposal of the remains. At the distribution, only the relatives, the people of the household—his family, they of the same parentage, of the same womb, those of the same clan [took part].

They called it the distribution of the leftovers; then all the food and drink were consumed, used up—all finished.

And they left nothing of what still remained of the drugs in the vessel, of the wine, of watered wine,[122] of fruit wine,[123] of white wine, of sleep-producing wine.

And he who had the images made, if he had the gout, as was said above, he was thus cured. And he who was to have drowned but did not die, when he caused the images to be made thus paid his debt and thus fulfilled his vow.

And all their adornments—their paper garlands worn over one shoulder [as a sign of death or of one to be slain before the gods], their staves of round thick reeds, and their flame-sticks,[124] their cloud-bundles;

and the turquoise cups and their little sauce bowls with

calhujque, in ie quaxtaque, in ie tremintaque, yoan ilamatlaca yn jlamatque:
ixhoan vel ixmemac catca, in vctli in quixque.

Auh in otlaivintic, niman ie ic viujloa, cecenmanoia, xixitinjoa:
yn aca mochoqujlitiuh, yn aca moqujchitotiuh, mjtoititiuh, mememanitiuh: yn aca tetzatzilitiuh.

Auh in vctlali, achto molcanaltiloia: çan no ommoca yn inequjuh, yn jchiujl:
tlacaqujtiloia, navilhujtl maçanoia, qujneçaujliaia yn inequjuh, ynic amo zoctiaz:
vel mopiaia, vel motlacaoaltiaia, amo cioacochia, amo oqujchcochia, intla ciuatl:
çan niman aiac vel ontlapaloaja yn vctli, yoan in necutli, ynic muchioaia:
aiac inmatzel imapil, cmaqujaia, vel ymacaxoa, vel malhujloia, yn isqujchica, moiacaxapotlac yn vctli.

Auh yn aquje, ichtaca tlapaloaia, yn tlachtaca yia inmanel çan tepitoti ocmpalo: iuh mjtoaia tennecujlivia tepantiliviia, ayic momamana ayic zoqujvi yn itz:

yoan in aca matzicoliujia, yma qujcuecuexta, ixti quicuecuexta, macopichauj, icxicopichauj, icxicuecuechca, yhixatotoco, tenpapatlaca, tenviviioca, itech qujneoa: mjtoa, oqujtlavelique in xoxouhque tepicme.

Auh yn otlathuje, njman ie ic apcoalo: yn apeua çan ixhoan, yn ioaniolque, in vel icalloc, in centlaca, cemeua, in vel icujtlacallec, yn vel imecxioc:

motemoca apcoalo, iquac cempoliuja tlatlamj, in quexqujch mocaoaia, in atl, in tlaqualli:
yoan in oc quexqujch omocauh xaiocmjc in vctli, in aiuctli, in tlachioalvctli, in ixtac vctli, in cochvctli.

Auh yn tepiqujnj, in tepicquj: intla coacivi, yn juh omjxtlacpac, ic patis: yoan yn aquje atlan miquixquja ynjc amo mjc: ixhoatl, ynjc tepiquj, ynjc mostlaoa, ynjc qujnelililia ynnetol.

Auh yn jzqujch, yn jnnechichioal, yn jntlaqueo, yn jmamanaoapan, yn jnnemapil, yn jntlapetlanjlquiuh, yn jmatzalcocol:

yoan yn jxchalchiuhtxical, yoã yn jntlaquaia molcaxitoconti,

120. *Cf. Sahagún, op. cit.*, p. 29, citing marginal gloss in *MS Bibliotheca del Palacio*. Cf. also explanation in Sahagún, *op. cit.*, Vol. I, p. 38.
121. Probably *tequatlilivia* is meant. It then appears in *MS Bibliotheca del Palacio* (*Cf. Sahagún, loc. cit.*)
122. Possibly *octli*.
123. See Molina (*Vocabulario*).
124. Alexis Tarenne, *Histoire de Mexique* (H. Tarenne-Compans. ed.; Paris: P. Jannet, 1853), Vol. I, p. 300, describes this as a light flame-colored cloth: ". . . *on etit dit qu'il en sortait des flammes et des étincelles.*" Sahagún (*op. cit.*, p. 30) calls it a lightning stick (*Rimfstok*).

The seventh month they named Tecuilhuitontli. On the first day of this month they celebrated a feast to the goddess of salt, whom they called Uixtociuatl. They said that she was elder sister of the Tlaloc gods. In honor of this goddess they slew a woman decked in the ornaments with which they represented the same goddess.

Al septimo mes llamauan Tecuilhujtontli: En el primero dia deste mes: hazian fiesta a la diosa de la sal que llamauan Vixtocioatl: deziã que era hermana mayor, de los dioses tlaloques: matauan a honrra desta diosa vna muger compuesta con los ornamẽtos que pintauã a la mjsma diosa.

Chapter 7
Tecuilhuitontli

On the eve of this feast, all the old women sang and danced, as well as the young women and girls. They went held by some short cords which they carried in their hands, one [taking] one end, another the other [end]. These cords they named *xochimecatl*. They all wore garlands of wormwood [flowers] of this land, which are called *iztauhiatl*. A number of old men led them and ordered the singing. Among them went the woman who was the likeness of this goddess and who was to die arrayed in rich ornaments.

On the night before the feast, the women, with the same one who was to die, kept vigil; and they sang and danced all night long. At break of day, all the priests arrayed themselves and performed a very solemn dance. And all who were present at the dance held in their hands those flowers which are called *cempoalxochitl*. Thus dancing, they took many captives to the Pyramid of Tlaloc, and, with them, the woman who was to die, who was the likeness of the goddess Uixtociuatl. There they slew first the captives and then her.

Many other ceremonies were performed during this feast; and also [there was] great drunkenness, all of which is set forth at length in the account of this feast, *fol.* 76.

Cap. 7
Tecujlhujtontli.

La vigilia desta fiesta cantauan y dançauan todas las mugeres, viejas, y moças y muchachas yvan asidas de vnas cuerdas cortas que lleuauan en las manos, la vna por el vn cabo, y la otra por el otro: a estas cuerdas llamauan sochimecatl: lleuauan todas guirnaldas de arenxos desta tierra que se llama iztauhiatl: guiaualas vnos viejos, y regian al canto en medio dellas yva la muger que era la ymagen desta diosa, y que auia de morir adereçada con ricos ornamentos.

La noche antes de la fiesta: velauan las mugeres con la mjsma que auja de morir, y cantauan, y dançauan toda la noche: venjda la mañana: adereçanse todos los satrapas, y hazian vn areyto muy solemne: y todos los que estauan presẽtes al areyto, tenjan en la mano aquellas flores que se llaman cempoalsochitl: assi baylando lleuauan muchos cautivos al cu, de Tlaloc: y con ellos a la muger que auja de morir que era imagen de la diosa Vixtocioatl: alli matauan primero a los captivos, y despues a ella.

Otras muchas cerimonjas se hazian en esta fiesta, y tambien gran borracheria: todo lo qual esta a la larga puesto en la historia desta fiesta. fo. 76.

X 796 [805 776] The ninth month they called Tlaxochimaco. On the first day of this month they held a feast in honor of the god of war, named Uitzilopochtli. In this they offered him the first flowers [grown] in that year.

Al nouo mes llamauan Tlaxochimaco: El primero dia deste mes hazian fiesta a honrra del dios de la guerra llamado Vitzilobuchtli: ofrecianle en ella las primeras flores de aquel año.

Chapter 9
Tlaxochimaco

[23] [262] On the night before this feast, all busied themselves in killing fowls and dogs, in order to eat them, and in making *tamales* and other things concerned with food. Then, very early in the morning of this feast, the priests of the idols decked Uitzilopochtli [778] with many flowers; and after the statue of this god was adorned, they decorated the statues of the other gods with garlands and strings and wreaths of flowers. And then they decked all the other statues in the tribal temples and young men's houses. And in the houses of the majordomos and leading men and common folk, all decorated with flowers the statues which they had in their houses.

X 796 535 Having decorated the statues of all the gods, they then began to eat that fare which they had prepared the night before; and, a little after eating, they started a kind of dance in which the noblemen, with women, together danced grasping each other's hands, and the ones embracing the others, arms thrown about each other's necks. They did not dance solemnly in the manner of a ceremonial dance, nor did they go through the movements of a ceremonial dance; but [534 778] they went step by step, to the rhythm of those who beat [the drums] and sang, all of whom were standing, a little to one side of those who danced, near a circular altar which they called *mowoztli*.

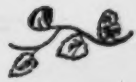
This chanting lasted until nightfall. Not only in the pyramid courtyards but in all the houses of the leading men and the common folk they beat [the drums] and sang with a great din until night. And [273] the old men and the old women drank wine; but no young man nor young woman drank it. And if [any] of them did drink it, they punished them sorely. Many other ceremonies were performed in this, which are [described] at length. Etc.

Cap. 9
Tlaxochimaco

1 d KL. *d 12*
2 e La noche antes desta fiesta ocupa- *e 13*
3 f uanse todos en matar gallinas y perros *f 14*
4 g para comer, en hazer tamales y otras *g 15*
5 A cosas concernientes a la comjda: luego *A 16*
6 b de mañanjta el dia desta fiesta: los *b 17*
7 c satrapas de los ydolos, componjã cõ *c 18*
8 d muchas flores a Vitzilobuchtli, y des- *d 19*
9 e pues de compuesta la estatua deste *e 20*
10 f dios: componjan las estatuas de los *f 21*
11 g otros dioses con guirnaldas y sartales *g 22*
12 A y collares de flores: y luego cõponjan *A 23*
13 b todas las otras estatuas de los calpules, *b 24*
14 c y telpuchcales: y en las casas de los cal- *c 25*
15 d pisques y principales y maceguales, *d 26*
16 e todos componjan las estatuas que ten- *e 27*
17 f jan en sus casas con flores. *f 28*
18 g Compuestas las estatuas todos los *g 29*
19 A dioses: luego començauan a comer *A 30*
20 b aquellas viandas que tenjan aparejadas *b 31*

de la noche pasada, y dende a vn poco despues de comer: començauan vna manera de bayle o dança: en la qual los hombres nobles con mugeres juntamente baylauan asidos de las manos y abraçados los vnos con los otros: echados los braços sobre el cuello el vno del otro: no dançauan a manera de areyte, nj hazian los meneos como en el areyte, sino yvan paso a paso: al son de los que tanjan y cantauan los quales estauan todos en pie, apartados vn poco de los que baylauan, cerca de vn altar redondo que llaman momuztli—

Durava este cantar hasta la noche: no solo en los patios de los cues: pero en todas las casas de principales y maceguales, tañjã y cantauan con gran bozeria hasta la noche: y los viejos y viejas beujan el vctli: pero njngun mancebo nj moça lo beuja: y si alguno lo beuja castigauanlos rezisamente. Otras muchas cerimonjas se hazian en esta: que esta a la larga. Etc.



The twelfth month they named Teotl eco, which meaneth "The Arrival of the Gods." They celebrated this feast in honor of all the gods; for they said that they had gone to a number of places. They observed a great feast on the last day of this month because their gods had arrived.

Chapter 12
Teotl eco

On the fifteenth day of this month the young men and boys strewed boughs on all the altars and shrines of the gods, both those which were in the houses and those which were along the roads and crossroads. And for this activity which they performed they gave them maize; [to some they] gave a large basket full of maize, and to others two or three ears.

On the eighteenth day arrived the god (who is always a young man whom they called Tlamatzincatl; that is, Tlalacauan). They said that, because he was young and strong, he traveled better and arrived first. They then set forth food on his pyramid, and that night they ate and drank, and all made merry, especially the old men and the old women, who drank wine because of the arrival of the god. And they said that with this rejoicing they washed his feet for him.

On the last day of this month was the great feast; for they said that all the gods then arrived. On the eve of this day, at night, they made, on a mat, a very closely packed small cake of cornmeal, in the shape of a cheese. Upon this small cake the gods impressed the print of a foot as a sign that they had come. All night long the principal priest watched, and came and went many times to see when he would descry the print.

Seeing the mark of a footprint, the priest then cried out, saying "Our lord hath come!" Then the priests of the pyramid began to sound horns, and conch shells, and trumpets, and other instruments of those

1. Marginal notation: *Dedicatio anni Michael.*

which they then used.

Al dozeno mes llamauan Teutl eco, que quiere dezir la llegada le los dioses celebrauan esta fiesta, a honrra de todos los dioses, porque dezian que aujan ydo a algunas partes, hazian gran fiesta el postrero dia deste mes, porque sus dioses aujan llegado.

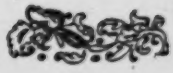
Cap. 12
Teutl eco

A los quinze dias deste mes: los moços y muchachos, enrramauan todos los altares y oratorios de los dioses: assi los que estauan dentro de las casas como por los camjnos y encruzijadas, y por esta diligencia que hazian dauãlos mahiz, algunos dauan vn chiqujvitl lleno de mahiz, y a otros dos o tres maçorcas.

A los deziocho dias: llegaua el dios (que siempre es mancebo que le llamauã tlamatzincatl: este es titlacauã) deziã que por ser mancebo y cauã) rezio, camjnaua mejor, y llegaua primero: luego ofreciã comjda en su cu, y aquella noche comjan y beujan y regozijauãse todos: especialmente los viejos, y viejos que beujan vino, por la llegada del dios: y dezian que lo lauauã los pies con este regozijo.

El postrero dia deste mes era la gran fiesta: porque dizen que todos los dioses llegauan entonce: la vigilia deste dia, a la noche hazian encima de vn petate de harina de mahiz vn mõtonzillo muy tupido de la forma de vn queso: en este montonzillo imprimjan los dioses la pisada de vn pie en señal que avian llegado: toda la noche el principal satrapa velaua y yva y venja muchas vezes a mjrar quando veria la pisada.

En vinjendo el satrapa la señal de la pisada luego daua bozes diziendo, llegado a nuestro señor: luego comenzauan los mjnjstros del cu, a tañer cornetas, y caracoles, y trompetas y otros instrumentos de los



The thirteenth month they named Tepeilhuitl. In this month they celebrated a feast in honor of the high mountains, which are in all these lands of this New Spain, where large clouds pile up. They made the images of each one of them in human form, from the dough which is called *tzoalli*, and they laid offerings before these images in veneration of these same mountains.

Al tercio decimo mes llamauan Tepeilhujtl: En este mes hazian fiesta a honrra de lo montes emjnētes, qué estan por todas estas comarcas desta nueua españa: donde se armā fiublados: hazian las ymagenes en figura humana a cada vno dellos de la masa que se llama tzoal, y ofrecian delante destas ymagenes, en respecto destos mismos montes.

Chapter 13
Tepeilhuitl

In honor of the mountains they made a number of serpents, of wood or of the roots of trees, and they fashioned them heads like [those of] serpents. They made also some lengths of wood, as thick as the wrist, and long. They called them *ecatotonti*. These, as well as the serpents, they overlaid with that dough which they call *tzoalli*. These pieces they provided a covering in the manner of mountains. Above, they placed the head, like the head of a person. Likewise they made these images in memory of those who had drowned in the water, or had died such a death that they did not burn them, but rather buried them.

After, with many ceremonies, they had placed upon their altars the aforementioned images, they also offered them *tamales* and other food; and also they uttered canticles of their praises, and they drank wine in their honor.

Upon arrival of the feast in honor of the mountains, they slew four women and one man. The first of these [women] they called Tepexoch. The second they called Matlalcueie. The third they named Xochtecatl. The fourth they called Mayauel. And the man they named Milnauatl. They decked these women and the man in many papers covered with rubber. And they carried them in some litters upon the shoulders of women highly adorned, to the place where they were to slay them.

1. Marginal notation: Cotejar [illegible] muj.

Cap. 13.
Tepeilhujtl.

KL Hazian a honrra de los montes: vnas culebras de palo o de rayzes de arboles, y labrauanles la cabeça como culebra: haziā tābien vnos troços de palo grueso como la muñeca largos llamauan- los Ecatotonti: assi a estos como a las que llamā tzoal: a estos troços los investian cō aquella masa que se llamā tzoal, y ofrecian delante destas ymagenes, en respecto destos mismos montes. Despues que cō muchas cerimonjas, pusjan en sus altares a las ymagenes dichas: ofrecianles tambien tales y otras comjdas: y tambien los dezian cantares de sus loores, y beujan vino por su honrra.

Llegada la fiesta a honrra de los montes, matauan quatro mugeres y vn hombre: la vna dellas llamauā tepexoch: la segūda llamauā Matlalcueię: la tercera llamauan Sochtecatl: la quarta llamauā Mayauel, y al hombre llamauā Milnaoatl: adereçauan a estas mugeres y al hombre cō muchos papeles llenos de vlli: y lleuauanlas en vnas literas en hombros de mugeres muy atauiadas, hasta donde las aujā de matar.

The fourteenth month they named Quecholli. They observed a feast to the god name Mixcoatl. And in this month they made arrows and darts for war. They slew many slaves in honor of this god.

Chapter 14
Quecholli

When they made the arrows, for a space of five days all took blood from the ears, and [with] the blood which they pressed out of them they anointed their own temples. They said that they did penances in order to go to hunt deer. From those who did not bleed themselves, they took their capes as punishment. No man lay with his wife on those days; neither did the old men nor the old women drink wine; because they did penance.

At the end of the four days during which they made the arrows and darts, they made a number of very small arrows, and bound them in four's with each [bundle of] four torches. And, a small bundle of the four torches and the four arrows being made, they offered them upon the graves of the dead. They placed also, along with the arrows and torches, two *tamales*. All this remained for a whole day upon the grave, and at night they burned it and performed many other ceremonies for the dead on this same feast.

On the tenth day of this month, all the Mexicans and Tlatelulcans went to those mountains which they call Çacatepec. And they say that this mountain is their mother. On the day that they arrived, they made huts or cabins of grass, and they lit fires, and nothing else did they do that day.

Next day, at dawn, all forthwith broke fast and set out for the country and formed a great wing, wherewith they surrounded many animals—deer, rabbit, and other animals—and little by little they kept coming together until they rounded up all of them. Then they attacked and hunted, each one what he could.

1. Marginal notation: *Nouember he dize ese.*

Al quarto decimo mes llamauan Quecholli: hazian fiesta al dios llamado Miacoatl: y en este mes hazian saetas y dardos para la guerra: matauã a honrra deste dios muchos esclauos.

411
796 X
[805
776]

Cap. 14
Quecholli.

Quando hazian las saetas por espacio de cinco dias: todos se sangrauan de las orejas y la sangre que esprimjan dellas: vntauanla por sus mesmas sienes. Dezian que hazian penjtencias para yr a caçar venados: los que no se sangrauan, tomauanles las mantas en pena: njngun hombre se echaua con su muger en estos dias, nj los viejos ni viejas beujan pulcre: porque hazian penjtencia.

796 X
[785]
[834
273]

Acabados los quatro dias en que hazian las saetas y dardos: haziã vnas saetas chiqujtas y atauanlas de quatro en quatro con cada quatro teas: y assi hecho vn manogico de las quatro teas, y de las quatro saetas, ofrecianlas sobre los sepulchros de los muertos: pon jan tambien juntamente con las saetas y teas dos tamales: estaua todo esto vn dia entero sobre la sepultura, y a la noche lo quemauan: y hazian otras muchas cerimonjas por los defũtos en esta mesma fiesta.

765
796 X

A los diez dias deste mes yvan todos los Mexicanos y Tlatelulcanos a aquellos montes que llaman Çacatepec: y dizen que es su madre aquel monte, el dia que llegauan hazian xacales o cabañas de heno, y hazian fuegos y njnguna otra cosa hazian aquel dia.

796 X
[778
342]

Otro dia en amaneciendo luego almorçauan todos, y salian al campo y hazian vna ala grande: donde cercauan muchos anjmales, ciervos, conejos, y otros anjmales y poco a poco se yvan juntando hasta acorralarlos todos: entonce arremetian y caçauan cada a qual lo que podia.

796 X
224

fasted, [some] for forty days, others for twenty, in order to prevail over chance, in order to paint well and to weave textiles well. For this purpose they offered quail and incense, and performed other ceremonies—the men to the god Chicome xochitl, and the women to the goddess Xochiquetzal.

The Third Movable Feast

In the third sign, which is called ce maçatl, in the first house, they celebrated a feast to the goddesses who are named Cioapipilti, because they said that then they came down to the earth. They adorned their images with papers and offered them offerings.

The Fourth Movable Feast

In the sign which is called ce maçatl, in the second house, which is called ome tochtli, they celebrated a great feast to the god named Izquitecatl, who is the second god of wine: and not alone to him but to all the gods of wine, who were many. On this day they adorned his image very well on his pyramid, and offered him things to eat, and they sang and played [musical instruments] before him. And in the courtyard of his pyramid they set a large open jar of wine, and those who were wine merchants filled it to overflowing, and all who wished went to drink. They had some canes through which they drank. The wine sellers kept feeding the large jar, so that it was always full. Mostly, those who had newly cut the maguey did this. The first syrup which they took out they took to the house of this god as first fruits.

The Fifth Movable Feast

In the sign called ce xochitl, in the first house, they celebrated a great feast. The leading men and the lords danced and sang in honor of this sign, and they otherwise made merry. And then they brought forth the richest feathers, with which they adorned themselves for the dance. In this feast the lord gave gifts to the warriors and to the singers and to the palace folk.

The Sixth Movable Feast

In the sign named ce acatl, in the first house, the lords and the leading men celebrated a great festival to Quetzalcoatl, god of the winds. This feast they observed in the house called *calmecac*, which was the house where dwelt the priests of the idols, and where were trained the boys. In this house, which was like

dias, otros veinte por alcançar ventura para pintar bien y para tezer bien labores, offrecian a este proposito codornizes y encienso, y hazíá otras cerimonjas los hombres al dios Chicome xochitl y las mugeres a la diosa Sochiquetzal.

La tercera fiesta mouible.

En el tercero signo que se llama ce maçatl: en la primera casa hazian fiesta a las diosas que se llaman cioapipilti porque dezian que entonce decendian a la tierra, ataujauá a sus ymagines con papeles, y ofrecianlas ofrendas.

La quarta fiesta mouible

En el signo que se llama ce maçatl: en la segunda casa que se llama vme tochtli: hazian gran fiesta al dios llamado Yzquitecatl, que es el segundo dios del vino, y no solamente a el: pero a todos los dioses del vino que eran muchos: adereçavan este dia muy bien su ymagen en su cu, y ofrecianle cosas de comjda, y cantauan, y tañjan delante del: y en el patio de su cu, ponjan vn tinajon de pulcre, y hinchianle los que eran taberneros hasta reberter, y yuan a beuer todos los que querian: tenjan vnas cañas con que beujá: los taberneros yuan cevando el tinajon: de manera que siempre estaua lleno: principalmente hazian esto los q̃ de nueuo aujan cortado el maguey, la primera agua mjel que sacauan la lleuauan a la casa deste dios como primjcias.

La quinta fiesta moujble

En el signo llamado ce xochitl: en la primera casa, hazian gran fiesta, los principales, y señores, baylauan, y cantauan a honrra deste signo, y hazian otros regozijos: y sacauan entonce los mas ricos plumajes, con que se adereçauan para el areyto: y en esta fiesta, el señor hazia mercedes a los hombres de guerra, y a los cantores y a los del palacio.

La sexta fiesta mouible

En el signo llamado ce acatl: en la primera casa, hazian gran fiesta a quetzalcoatl dios de los vientos: los señores y principales: esta fiesta hazian en la casa llamada calmecac, que era la casa donde morauan los satrapas de los ydolos: y donde se criauan los muchachos, en esta casa que era como vn mones-

they placed before all the *xipeme*, they who had put on the skins of men.

And others, who had become drunk, unruly [like] warriors, daring, foolhardy, full of spirit, lively, proud of their valor, playing the part of men, started brawls, forced them to join issue, and battled as if in war, and fought.

And to arouse their wrath, verily to move them, that they might become enraged and angry, they snatched at and pinched their navels.

Whereupon the *xipeme* made them run. Behind them stood a *totec*, named the Youallauan; he followed them and went skirmishing with all the *tototecti*.

Then [the *tototecti*] set upon [the warriors] and took after them; they went on fighting them, seeking to seize and lay hands upon them, like holding those who had detained them by the leg.

And [the warriors] went whirling around, circling back, fighting the others with pine staves.

And if some were taken who had detained [the *xipeme*], these *xipeme* beat them; they struck [such an one] with their rattle sticks, showing their anger.

And they carried him to the Temple of Iopitli; and not for nothing did he come out, not for nothing was he let free. Something was given as ransom; something was taken—perchance a turkey-hen, mayhap a great cotton mantle he offered, etc.

As hath been told in the description of Xipe, just so was it done. Afterwards visits were made and entertainments provided for the *tototecti* and *xipeme*.

Thereupon began the gladiatorial sacrifice. The captives were spread out in order; the captors stood arranging and accompanying them. Then also the striped ones came forth; swiftly the ocelot[-costumed warrior] led and guided them; he came quickly to meet [the captives], displaying his shield and war club and lifting them up toward the sun [in dedication].[14]

Then he turned back, retreated, turned to the rear; once again he went back.

In the same manner there then followed him, coming around, the eagle[-costumed warrior], who similarly lifted up [as an offering] to the sun his shield and his war club.

Once again emerged another ocelot[-costumed warrior], who came out as third, doing the same as he quickly came out.

tlaixco quinoalmana in xipeme, yn onmaquixia tlacoatl.

Auh yn aquiqui. mihivintia iautlaueliloque, mistlapaloanj, acan ixmauhque, iollotlapaltique, iollochicaoque, quipopoanj yn jntiiacauhio moquichnenequj, quimonpepeoaltia, quimontlachecalhuja, oiaiaopeoa, quinmoiaiaopeoaltia.

Auh inic vel quintlauelcuitiaia, ynic vel quimolinjaia, ynic vel in tlauel, in qualan quicuja, quimonxiccuja, quimõxiccuj, quimonxiccotona:

ic njman in xipeme tlapaynaltiaia ymjcampa in teputzco icatiuh ce Totec, itoca iooallaoan, quintoca quintlaiehecalhuitiuh, in muchintin tototecti:

ic njman intech ietiquiça, quintlalochtoca, quinjaochiuhtiuj, quimaacitiuj, quinmamacuitiuj iuhq'n in cotztitech ietiuj, in teçaloanj:

auh oalmocuepti uj, oalmomalacachotiuj, ocoquauhtica quinoallaheecalhuitiuj.

Auh intla ceme anoia, in teçaloanj, quinujujtequj in xipeme, in chicaoaztica, quixixilia, vel quincocoltia.

Auh iopico conujcaia, amo çan nen oalquiçaia, amo çan nen caoaloia, itla ic moquixtiaia, itla ic onanoia, aço totoli, aço quachtli quitemacaia. Et.a

Yn o iuh mito ipan itlatollo xippe, çan ic no iuh mochioaia: çatepan, in ontetotocaque, yn onteaujeltique, yn ontlapactique tototecti, xipeme:

njman ic peoa in tlauauano, tecpantimanj in mamalti, quinnanamjctimani, qujujujcatimanj in tlamanj: njman no oalquiça in tlaouanque, yiacatiujtz, quiiacatitiujtz, in teiacantiujtz ocelutl ipan quiztiujtz, conjttitia, conjaujlia yn ichimal, yn imaquauh, in tonatiuh:

njman oc cepa tzinquiça, tzinnenemj, tziniloti: oc cepa ycujtlaujc iauh:

in ic iuhquj njman quioaltoquilia, quioaloocaiotia, oallaoncaiotia in quauhtli, çan no yuj in conjaujlia tonatiuh, yn ichimal, yn imacquauh:

oc cepa no oalquiça, oc ce ocelutl, oallaecaiotitiuh, teccaiotitiujtz, çan no iuh quichioaia calactiotetzi.

14. Sahagún's Spanish has: "Lanzandose de rodillo, y le seguia hasta el cal, como demostrando esfuerzo al cal." Cf. also Pl. 3.

796 Yet again an eagle[-costumed warrior] came out, doing just as had been done. All four [acted as if] fighting. They raised their shields and war clubs [as offerings] to the sun.

Now no longer did they delay, by turning back. When they came out, they came out dancing, they went in order. As if lying down on the ground, as if crawling along, flat on the ground, they went looking from side to side; they went up leaping and fighting.

And thereafter the Youallauan came forth, garbed like Totec; only he came last, after the others, behind the four great eagle and ocelot [warriors]; they lifted up their shields and war clubs, offering them and dedicating them to the sun.

Then all the impersonators, the proxies, of all the gods[15] emerged in order, ahead of all. They were called the lieutenants, the delegates, the images.

Similarly, they proceeded; they came in order; they came together. All came down. They came hence, from Iopico, from the very top of the [pyramid] Temple of Iopitli.

And when they had come down below, on the ground, on the earth, they gathered around the circular, flat, sacrificial stone; they seated themselves according to rank on large chairs called *quecholicpalli*.

And when they were seated, when they were arranged according to their importance, again the first in order was the chief priest, the Youallauan;[16] because it was his right, his office, that he should slay, offer as sacrifice, [that] with his hands he should destroy—with his hands hack open each of the captives destined for sacrifice.

[533 534 198] When this was done, then trumpets were sounded; conch shells, large sea shells, were blown; men put their fingers in their mouths and whistled, and there was singing. With singing of songs and blowing of trumpets, they arrived. The Cuecateca placed themselves in order, their shoulders decked with feather banners, and they encircled the offering-stone.

One [of the captors] quickly seized a captive. The captor, he who owned the captive, seized him by the head to bring him to the offering-stone.

[415 273] When he had brought him there, he offered him wine;[17] and the captive raised the wine four times

Oc no cepa centetl oalquiça, in quauhtli, çan ic machiuj in quichioaia, oallachecoaia in nauixti: conjaujlizia yn iochimal, yn jumacquauh iá tonatiuh:

socmo oalcuecaoaia, ynic oaltzinilotia, çan njman ic oalquixtimanca, mixotiuiçaz, momamantiuj: iuhquin tlalli izco motetecatiuj, iuhqujn tlaltitech ôujujh, mocacanauhtiuj, nanacantlachixtiuj, hiacochcholotiuj, tlatlaiecocuiuj.

Auh in ie iuhquj njman oalquiça, yiooallaoan, totec ipan quiztiuiz, ça oallatoquilia, ça oallatzacujtiuh, ça oallacujtlapilooa, ça quinoalcentzacujtiuh in nauiztin, veucinti in quaquauhti, yn oocelo, ça oalmaços, oalmaana, conjaujlia yn inchimal yn jmaquauh in tonatiuh:

njman ie ic oalquiça oalmoiacatia, oalmotecpana, yn ixquichtin teixiptlaoan, yn jnpatilooan in ixquichtin teteu: motocaiotixia tepatiuhti, tepatilooan, teixiptlati:

çan ie no yuj in ujh motecpantiuj, cemonotiuj, ynic oaltemo: vmpa oalpeoa in iopico, vel icpac in teucalli iopitli.

Auh yn oacico tlatzintla, in tlalchi, in tlaltitech: njman quiiaoaloa in temalacatl, yn oconiaoaloque, motlatlalia tecpantoque, ypan veuey icpalli, itoca quecholicpalli.

Auh ynjc onoque, ynjc tecpantoque, eneteiacantica, ie no cuele teiacantica, tlaiacatilica, in iooallaoa: ichica ca itequjuh, ynein cauil catca, in tlamictix, in tetlatlatiz, ymac polioaz, ymac xamanizq yn ixquich quauhtecatl:

in ie iuhquj njman tlapitzalo, teociztli mopitza, quiqujuztli, mapipitzoa, yoan cujco: cujcapan tlapitzalpan, in oalmoiacatia: motecpana in cuecateca, quiquequechpanotiuj, aztapanjtl, quiiaoaloa in temalacatl.

Ce cantiquiça in malli, icpac cantiuh in tlamanj, in male, ynic qujujca temalacac:

yn ocxitique, quimaca vetli: auh yn vetli nappa coniavilia in malli: auh çatepan conj piaztica:

15. Durán, in op. cit., pp. 176 ff., names Uitzilopochtli, Quetzalcouatl, Tezi, Yayi, Tezc, and Itzpapalotl.
16. Corresponding Spanish quotation "el principal sacerdote, de aquella fiesta que se llamaua Iualliuan."
17. Sahagun (op. cit., p. 69) says the captor raised the wine; Ixlilxochitl says the prisoner.

3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

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[as an offering], and afterwards drank it with a long hollow gourd.

Then still another man, [a priest,] came out and cut the throat of a quail for the captive, him who was to be offered as a sacrifice; and when he had beheaded the quail, he raised [to the sun] the captive's shield, and cast the quail away, behind him.

Having done this, then they made [the captive] climb upon the round sacrificial stone; and when they had lifted him on the offering-stone, the wolf [priest] came to him, representing [a wolf], and known as "Old Wolf."[10] [He came forth] as the uncle of the captive destined for the sacrifice.

Then he took the rope holding the captive, which reached and was attached to the center [of the stone]; then he tied it about the waist[11] of the captive. And he gave him a war club, decked with feathers and not set with obsidian blades.

And he placed before him four pine cudgels, his missiles,[12] with which to lay about him, with which to defend himself. And the captor, when he had left his prisoner on the offering-stone, thereupon went away [to the place where] he had stood [before]. He stood dancing, looking upon, and studying, his captive.

Then [the fight] was begun; the contest [was started]. Carefully they studied where they would smite him in a dangerous place, and cut him—perchance the calf of the leg, or the thigh, or his head, or his middle.

And if some captive was valiant and courageous, with great difficulty he surpassed [his adversary]. He met and fought all four of the ocelot and eagle [warriors]. And if they could not weaken him, then came one who was left-handed. He then wounded his arm and threw him flat upon the surface. This one appeared as [the god] Opochtli. And although the captive might falter and faint, yet he acquitted himself as a man.

And when one went faltering, sinking down on all fours, reeling and overcome in the fray, uselessly and vainly holding the war club, which they snatched from him, thus his adversaries contended with him. And this useless one could now no longer do more;

njman oc no ce tlacatl oallauh, çolin quicotonjlia, in malli, in oconantli, yn oconquechcoteo çolin, conjaujlia yn ichimal malli: Auh in çolli, icampa conmaiauj.

In ie iuhquj, njman contlecauja in temalacaticpac: auh yn oconquetzque temalacac, çe tlacatl cujtlachtli ipan quiça, ipan mixeoa, itoca cuitlachueue, iuhquin intla casca in oconanti:

njman conana, in tonacamecatl, yn iiolloco antica, yn iiollôco ilpitica, njman ic concujtlalpia in malli, yoan conmaca; maquauitl, tlapotonilli, amo itztzo.

Yoan ixpan contema nauhtetl ocotzonteti itlamotlaia, ic temotlaz ic momapatlaz. Auh in tlamanj, yn oconcaoato ymal temalacac: njman ie ic vitz, vncan oalmoquetza yn icaia, mihtotiticac, ixquichcapa ontlachixticac, yn jmal conitzicac:

njman ic mopeoaltia, motlatlaichecalhuja, motlachecalhuja, vel qujnmottilia in canjn ymoujcan moujtequizque, qujmotequjlizque: yn aço in cotzco, anoço in metzpan, anoço in quappa, anoço in tlacotiian.

Auh yn aca malli, iolchicaoac, iollotlapaliuj, vel yujujh in qujcaoa: in naujxtin qujnnamjquj, qujnmaiztlaoa, yn oocelo in quaquauhti. Auh intlaca uel qujhiiocaoaltia, njman oiauh, opuchmaie, qujn ie-hoatl qujmamimictia, qujmaiauj, qujtentimaiauj: injn ipan mixeoaia in opuchtli. Auh intlanel ie çotlaoa, intlanel ie ihiiocaoa, no çan oaloqujcheoa: noma oqujcheoa, in oconantli.

Auh in aca ça çotlaoatiuh, ça xonauhtiuh, iolmictiuh, ça tlapolociuh: ça nen panca, ça nen pictli in qujcujtiuetzi, yn ixnaquauh: ic qujoalnamjquj, in qujoaoana, in tlaoaoanqui. Auh in neh aca, aoctle conchioa, aoctle onmaitia, aoctle ic oalmomapatla,

10. "Yeuje one de los nuestros, o ministros del templo, semeja este un cuero de oso"—corresponding Spanish text. *Cuerdo-loli* is *loup maudit*, according to Simeon (*op. cit.*); figuratively, *homme brave, courageux* (citing Olmos: *Grammaire de la langue mexicaine ou mexicaine*). Seler translates *cuerdo-loli* as bisojuro, in *Rituje Kapitel*, pp. 48, 73, and *Collected Works*, Vol. II, Pt. 3, p. 99, and Vol. IV, p. 18. In the last reference, he identifies it as a symbol of the brave warrior.

11. Tied to the captive's ankle, according to Durán, *loc. cit.*

12. In *loc. cit.*, and later (p. 224), descriptions respectively qualify "*quatro palmas, hechas de palo de tea*," and "*quatro varas de palo de tea.*" The captive then draws the knife, and then used his club.

Any who wished, to whom it was pleasing, who wanted to, of the youths who had been drunk, [did so].

in çaço aquin cnnequja, conmonectiaia, ontlacelcujaia in mihivintia telpopochti.

And some of them had so made vows that they would hide away the skins; because perchance they were covered with sores, or perhaps had an infection of the skin, or had maladies of the eyes, since for some this was successful and thus they recovered. Some did not recover.

Auh cequintin ic monectoltia, yn contlatiaque: ipampa aço papalanja, aço çaçaoati, anoço ixcocxia: tel in aca, ipanti, ic pati, in aca amo pati:

Each one of the captors came forth from his house, and appeared in and went wearing the [captive's] skin. They went with paper streamers[6] upon their shoulders and upon the calves of their legs.

cecciaca inchan in tlamanjme oalpeoa, oalcoa conmaqujtiuj in coatl, amateteujtl, ymacolpan mamâtiuh, yoan in tlanitzco.

And so they went jumping, pressing on, arriving together. So [foul] did they smell [that verily] the stench wounded the head. [It was] repellent. All men held their noses when they were met, when they went among people.

Auh ynic vih, chocholotiuj, hiaxtiuj, centlalli mantiuh, ynjc yiaque, vel tetzonujtec, ainamjquintli: çan neiacapachoio ynjc namjco, ynic tetla qujça.

And the skins, crumpled and crackling, were hardened. And some carried them in baskets—dried up, frayed, stiffened.

Auh yn coatl, ocotoczauh, ocacalachoac, oquaoac: auh in cequj ça chiqujuhtica quinapaloa, yn oueltepioac, yn oquelochauh, oquappi'zoac.

And the captors came in lead of the *tototeci*. They bore their incense-ladles. They went with their gifts tied up in bundles—mantles perchance painted with designs, or in dark brown,[7] or crimson, or in two colors diagonally divided,[8] or with edges adorned with feathers—with feathers surrounding the edge.

Auh in tlamanjme, quinjiacan...uj in tototeci, intlatlema, intletlema ietiuh: quimoolpilitiuj yn innetlaubtil, tilmatli, aço tlacujlolli, anoço camopalli, anoço nochpalli, anoço nacazminqui, anoço teniujoanquj, yhujtenoapanquj, yhujtentlaiaoalo.

And when they had arrived at the place where the skins were hidden away, on the top of the Temple of Yopitli, Yopitli's Temple, each one dedicated [incense] to the four directions; the captors offered incense, raising [toward the sky] their incense-ladles, and shaking them.

Auh yn oaxioac, yn contlatiloian, yn icpac tezcalli iopitli, iopitecalli: nauhcampa cecciaca ontlaiiaoaia, in tlamanjme ontlenamacaia, conjiaca yn jntlema, conujujxoa.

And those who stood clothed in the skins then undid them, and stood divested [of them]. And when they had taken the skins off, they cast them down, they threw them into a cave. And the captors went down to the bottom [of the temple pyramid] and quickly left and poured out the coals into the incense-burner.

Auh yn onacticac coatl, njman mototoma, motontlcac: yn oqujoalcopin coatl, contlaça ica onmaiauj yn ozoc. Auh in tlamanj, oalteno tlatzitla, qujoalcauhtiquiça, qujoaltentiquiça, tlchquaxco in tecolli.

And they who had come to dispose of the skins, which they had gone about wearing, washed themselves not with water, but with flour—with corn meal, with which they rubbed their faces. They scrubbed their faces with flour.

Auh yn oquicaoato coatl, yn onmaquiçiuja, amo mixamja atica, çan ioiextli, tlaoltextli, inic onmixxaxaqualooa, ynic onmjxmamatiloa, mixioexuja:

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6. See Chapter 20, n. 4.

7. In *Gesammelte Abhandlungen zur Amerikanischen Sprach- und Alterthumskunde* (Berlin: A. Asher & Co., 1902-23), Vol. II, p. 525, Seler translates *zaualli* as *kastanienbraun* or as *orange-farbene Decke*. In *Kongo Kapitel*, p. 79, he has "*kastanienbraunen* (von der *braunen Farbe der Knollen der Batatas edulis*)." Molina (*op. cit.*) has *color morado oscuro*.

For *nochpalli*, Seler (*loc. cit.*) writes "*karmoisinfarben* (von der *Farbe der Nochtuna, der Kaktus-Schildfeige*)."

8. Cf. Seler: *Gesammelte Abhandlungen*, *loc. cit.*, and *Illus.*, p. 531.

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And when he had hung it up, he summoned [his friends and his kin] to a feast. All ate and drank; the old men and the old women drank wine.

And another man was then decked in the captor's attire, and, in jest, leapt about. [And] the old men of the tribal temple sang for him.

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And he offered white wine in a round gourd, and he threatened it.

Afterwards, in like manner, he shot it with an arrow, and then drank it.

And when he had thus drunk, he had it taken elsewhere, and did similarly; then he did likewise in a third place, and in a fourth place.

Here they finished, when he had done similarly in all places. This was done all in one day.

But song did not cease in the song house[15] until it came to end in [the feast of] Uey toçoztli.

Auh yn jquac tlacopilos, tecoanotzaia, tlatlaquaio, atlioa, in uenetque, ylamatzitzin, tlaoana.

Auh no ce tlacatl ic muchichioa, yn jtlauiz tlamanj haauja, chocholoa. motelimana, qujcujcatitoque calpulueuetque.

Auh izquijtecontica quimana tiçavetli, contlatlaiehecalhuja:

çatepan iuhquinma conmjna, njman ic encj:

auh yn oconjc, ie no cecnj coniquanjlia, çan no iuh conchioa, çan ie no iuh qujchioa, ynjc exean, çan no yuj, ynic nauhcan:

vncan contlamj içа ieh no iuh qujchioaia yn izquijtlamantli: ça uel cemilhujtl, in muchioaia.

Auh in cujcatl, amo mocaoaia in cujcacali, izquijchica tlamjtiuh, yn ipan vey Toçoztli.

15. See Plates 19 and 59.

X796 And the old woman and the old man, those who
887 made and refined salt, and sold and trafficked in salt, and those who dwelt in the salt marshes, drank wine.
463 Wine was drunk, and one became besotted. In their
● 273 midst they poured out the wine in a flower-decked jar.

iztachiuhque, yn iztatlatiq̃e, yoan yn iztanamacaque, yn iztanecujloque, yn iztapan tlaca: tlàtlaoana tlàtlaouno, motlatlaoantia, tlanepantla xochapaztica qujoalmana yn vetli:

X796 One of the men poured out [the wine], and pre-
273 pared it and distributed it. This one was not one who had made [his wife] pregnant, whose wife was with child. If he who poured out the wine had made [his wife] with child, [then] he would not make one drunk; men would not be drunk. They would only counterfeit drunkenness; no one would become besotted [from] the wine.

ce tlacatl tetlaoantia, qujteteca, qujtemamaca, amo ichoutl in tlavtztia, in vtztli yciouh. Auh intla tlauztia tetlaoanti, amo teiujntiz, amo yujntioaz: çan teyũjcopina, aiac itechquiçaz in vetli.

And when the feast day had ended, when it had been celebrated, at nightfall all then lay about. And some who were well-besotted insulted one another, or belabored others, or cried out at others. And at last they fell exhausted, and slept as they fell. And whoever yet had wine which he had left over, which he had left because he had been sated, which was named sleep-producing wine, afterwards, next day, he drank and finished it.

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Auh yn ouetz cemjlhujtl, yn onjlhujtlaque yn oiooac, mec neteteco: auh in cequjntin yn oveliujntique, aço teixco, teicpac nemj, aço temjctia, aço tetzatzilia. Auh çatepan quaquauhtenuetzi, cocochi, cocochuetzi: auh yn aqujn, yn oc qujcaoa vetli, in qujxujcaoa, itoca cochvetli, qujn imuztlaioc inquj, in qujtlamja:

683 And any who had mishandled others, or brawled
X796 with them, or cried out at them, thereupon, when day broke, when they had come to their senses, supplicated [the injured ones to drink] this same wine, that they might satisfy them. And those who had not drunk, who had been cried out at or affronted, they let themselves be satisfied with [drinking] the wine; the offense was pardoned, and he held not against [the supplicants] their dispute, their injuries, etc.

auh yn aqujn temicti, yn aço teaoac, yn anoço tetzatzili, qujniquac yn otlatvic, yn omuzcali: çan ie no ie in vetli ic tetlatlauhtia, ynic teiolceuja. Auh yn aioni, in tzatzililoni, in pinauhtiloni, njman moiolceuja ynica vetli, motlapopolhuja, amo qujmolnamiquilia, yn inneaoaliz, yn innemictiliz etc.

Here ended and concluded the feast of Tecuilhuitontli.

Nican tlamj, nican tzonquiça in Tecujlhujtontli.

an offering, was richly arrayed and adorned. He bore an eagle claw device upon his back, which was surrounded by quetzal feathers. His holder was of eagle down in which were quetzal feathers. His flint knife was of gold. He carried a rosette on his back, which was made of paper, etc.

A man [priest] carried the mist rattle board upon his shoulder; he rattled it in three places. And when they had come to the place where Xilonen was to die, then the fire priest came to receive her. Before her he set up the rattle board, and rattled it, and with incense went forth to receive her, and cast it toward her.

And then they took her up to the Temple of Cintéotl. First they laid her upon the back [of a priest] —not upon the offering stone, but rather she died upon [a priest's] back. And those who died upon [a priest's] back, they called "those who have backs."

Thereupon she met her fate and [the sacrificing priest] severed her head. When she had [thus] suffered, when he had slain her, then he grasped her heart and planted it in the blue vessel. They who were well experienced knew where they cast it, where they required it.

And then all ate, for the first time, *tortillas* of green maize. For the first time the cane of green corn was offered and for the first time chewed, and likewise amaranth greens were newly cooked and once more the sweetness of flowers—the *Carophyllus mexicanus* and tobacco flowers [—was smelled].

And at the Feast of the Great Lords, there was a dance which was the particular function of the women—old women, young women, mature women, little girls. The maidens, who had looked upon no man, were adorned with feathers and their faces were stained with paint.

Everyone made plain *tamales* and fruit *tamales* for themselves; they offered them as gifts to their gods.

And of the old men and the old women it was the exclusive privilege that they should drink wine. Never did a youth, a maiden, or a priest drink wine.

And if anyone was noted, great pains were taken that he be seized and put in jail, in the granary.[11] They all held council what might be done about it, and whether, perchance, they would punish him. [Evidence] was weighed; all discussed [his crime]. They determined whether [they would] show mercy; and if [they would] not show mercy, he was

11. See Plate 27.

muchichioa, quauhiztitl in quimama, quetzalli ynic moiaoatiuh, quãmoloctli, yn itecomaio ietiuh quetzalli cuztic tencujtlatl yn itecpaio ietiuh, ytlaquechpaniouh ietiuh, amatl in tlachiuhtli, etc.

Ce tlacatl qujquechpanoa, in aiochicaoaztli, excan in cacalaca: auh yn oacito yn vncan miquiz xilonẽ, njman quioalnamjquj in tlenamacac, ixpan qujoaltilquetza in chicaoaztli, qujcacalatza: yoan yiauhtli ic qujoalnamiquj, yuicpa qujoalchaiaoa.

Auh ie ic contlecauja in cinteupan, çatepan conteca in tecujtlapan, amo techcac, çan tecujtlapan in miquja: auh yn icujtlapan mjcoaia, motocaiotia tepotzoa:

njman ie ic tlacoti, qujquechtequj, yn otlacotic, yn ocontlatlatique, njman ie ic conanjlia yn iiollo, xoxouhquj xicalco qujoallalia: iehuã qujmati in machiceque catca in campa qujtlalia, in campa qujnequja.

Yoan iquac iancujcan qualoia, in xilotlaxcalli: iancujcan tlamanalo, iancujcan moquaquaia in ooatl: yoan iancujcan mopaoaci in oauhqujlitl, yoan iancujcan ynecu in suchitl, in cempoalsuchitl, in jesuchitl.

Auh yn iquac in vei tecujlhujtl netoiloia, çan inneixcaujl in cioa, yn jlamatque, yn ichpopochti, yn iniolloco cioa cioapipiltotonti: in ichpopochti yn aiacan qujtta oquichtli, mopotonjaia, moxaoaia.

Ixquich tlacatl motamaluja monocetzmalujaia: qujntlatlamanjliaia, in intevoan.

Auh in ueuetque, yoan in jlamatque, çan inneixcaujl catca in tlaoanaia: çan njmã aiac tlaoanaia in telpuchtli, in tlamacazqui, yn ichpuchtli.

Auh intla aca, oittoc, vel iujuj ic oanoc, quauhcalco tlalilo, petlacalco: ipan nenonotzalo in tlein ipan muchioaz, yn aço qujtzacutiaz nectitilo, neixpãtitilo: qujpantia intla ie ynemac: auh intlacamo ie ynemac,

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condemned to die. Not now might he leave; no longer was there help for him nor [now] a second judgment; no longer had he hope.

When whosoever [had been tried] had been condemned, all were summoned at sundown, assembled, and set apart, that the words [of the judge] might be published everywhere.

It was said: "On the morrow they will die. All of the common folk will be moved. Some of those who drank we shall leave alone, that, verily, they may fall into fear."

They came with wrists bound together. They placed them in the midst [of the market place]. Thereupon the judges spoke, warning all, speaking of wine, which no youth might drink. Only when they matured, when they had become old, [might they drink]. And those who had youths, who already had maidens [as grown children], verily their privilege it was that they might drink wine.

[681] And thereupon, when [the judge] had delivered his judgment, then Moctezuma's executioners, his slayers, struck the backs of [the criminals'] heads. [The executioners were] the Quauhnochtli, Ezuauacatl, Tiçociauacatl, Tezcacoacatl, Maçatecatl, and Atenpanecatl.[12] These men were not noblemen, but only lesser officials,[13] who were under command, who were chosen and approved for their office [because of their] strength, vigor, and ingenuity, and because they spoke pleasingly.

[644] And when [the drinkers] had been slain, then all who were reasonable were struck with terror and fright, so that they verily changed their ways. And those who were foolhardy and undisciplined, who could not be spoken to, the effeminate, the stupid—they only laughed; they only jested at the warning. They only listened to it lightly and ill. Not then did they note the words; not thus were they frightened of death.

And thereupon, when all had been slain, then all dispersed in disorder, raising a great dust, shaking out their cloaks—scattering, breaking up, dispersing, all going off to their homes. Then the place where they were became calm.

Here ended the celebration of the feast day called Uei tecuilhuitl.

tlatzontequjlilo, mjquiz, aocmo quiçaz, aoctle itzacuji, aocmo ichicomatl, aoctle ynetemachil.

In aq'n oixnaoatilor, teutlacpa in tetlalujlo, in necenqujxtilor, necentecor, in çaço cãpa ie motenemaz, in jdlatollo:

mjtoaia, muztla micoaz, ixquijch tlacatl oliniz in maçeoalli cequjntin tiquincaca in tlaoãque, in ca mauiztli uetziz.

Mamailpitiuitze, tlanepantla quintlalia: njman ie ic tlatoa, in tecutlatoque, tenonotza, itechpa tlatoa in vctli, in aiac quiz in telpuchtli: ça quinjquac in otlachicalujque, yn ôueuetique; yoan in telpuche, in ie ichpuche, vel innemac catca in tlaoanazque.

Auh in ie iuhquj yn ontzonquiz, in tecutlatolli: njman ic quincuexcochujuj:quj, yn itemicticaoan, in itequacaoan in moteçumatzin: in quauhnochtli, iezoaoacatl, ticociaoacatl, tezcac.acatl, maçatecatl, atenpanecatl: in ichoantin yn, amo tetecuti, çan achcacauhti, tlanaoatilti, tlaixquetzalti, tlaqualitalti, iollotlapaltique, iollochicaoaque, yoan iolloque, in vellatoa.

Auh yn iquac ie mictilo, ic necujtiuecho, ic mocujtiuetzi in tlacaqujni, in uel monotzanj: auh in iollotlaueliloque, yn atlanonotzalti, yn auel monotza, in tlacioaizcaltilti, in tzonteme, çan qujuetzca, çan qujcamanaloa in tenonotzaliztli, çan qujcamanalcaquj, çan caujlcaquj, avmpa qujtta in tlatolli, amo ic mauhca çonequj, in temjctiliztli.

Auh in ie iuhquj, yn onmjcoac: njman ic tlatzomonj neacomanalo, teuhtli quiquetza, netzetzelolo, ceoenmanoa, xitinoa, xixitonoa, moiaoca, viujloa, viuj yn jnchachã: njman cactiuetzi yn vncan onoaia.

Nican thanj, njcan tzonquiça, inic ilhujtl mochioaia: yn jtoca Vey tecujlhujtl.

12. *Quauhnochtli* is the term given the heart of the sacrificed victim. See *supra*, Chapter 21. The others may refer to the tools from which the officials came.

13. "Y de estos nunca oyo ni alcançe los nombres que regian los pueblos, sino otros oficiales mas bajos de la república, que se llamaban tlaxcuitlaua y tlaxcalcalca y achcacauhtin, porque no tenian buena vida, por ser amonestadores y ombres duros palabrosos hazedores y cosas de burla, y hablaban con osadia y ensoberuecian" (Ixtlilxochitl ed., Vol. I, p. 293).

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bodies nor whirling, nor wander from side to side, nor fall back.

Quite quietly, calmly, evenly, they kept going as they danced. Like a moving serpent was the dance. None disturbed, none intruded, none went out of place nor broke in.

And the women danced with arms about only the great,[5] brave warriors. And those who were only masters of the youths, not with [the women] did they dance, embracing them [about the waist].

And when all ceased dancing, only a little sun remained. When the sun was about to set, all dispersed and departed, each to his place.

And in all the houses there was singing. They sang to their gods—either Omacatl, or Chicome coatl, or Ehecatl, or Coatl Xoxouhqui. Everywhere there was song; song was widespread; war cries resounded; there were battle cries as song was sung; a great din of singing re-echoed.

●[273] And only the revered old men and old women drank wine. And those who became drunk cried out at people or boasted of their manly deeds.[6]

monaitotitiuj, amo mopapachoa, amo momamalacachotiuj, amo aujc ouiuj, amo tzitzinquiça:

çan yujian çan matca, çan tlamach yn iciuj, yn mjtotitiuj: cêca çan cosmantiuh, cosnotiuh in nettotiliztli, aiac tlaolinja, aiac tlaamana, aiac tlepcionja, aiac tlaixtlolo.

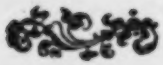
Auh in-cios in q'nnaoa, çan ichoantin in veuey tiacaoah: auh in çan tiachcaoan, amono ichoãtin, amo qujnnaoaia.

Auh in necoaalo in netotilo, ça achi tonatiuh, ie oncalaquiz tonatiuh, cecenmanca viujloa.

Auh in noujan calpan, cujcujco, qujncujcujcatia yn intetecuoan: yn aço omacatl, anoço chicome coatl, anoço hecatl, anoço coatl xoxouhquj, nanachca in cujco, quitzacutimanj, in cujco, tlacaoacatimanj, tlacaoacatinemj in cujco, xaxamacatimanj in cujcatl.

Auh çanyiequc, in ucuentxitzin, yoã yn ilamatzitzin, in tlaoana: auh yn aqujn vel oiujntic, tetzatzilia, anoçe moqujchitoa.

5. Or old (enemy).
6. Of this phase of Tlamachtiloyan, Clavigero (*op. cit.*, p. 163) says: "*Este duraba hasta la noche, terminado con el sacrificio de nuevos cautivos. Hacíase también en este mes con muchos sacrificios la fiesta de huitzilopochtli diosa del comercio.*"



X 796 **Thirtieth Chapter: here are related the feasts and the ceremonies which were performed on the days of the eleventh month, which was named and known as Ochpaniztli.**

The eleventh feast was known as "The Sweeping of the Way."[1] **At this time the actual feast had not yet arrived. For another five days nothing was done; there was then no activity. And when five days had passed, then began the hand-waving dance—when there were fifteen days before Ochpaniztli. It was carried on for eight days.**

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And thus they danced the hand-waving dance: All were arranged in order; four rows were formed; all formed four lines. Thus they danced: They went marching only in circles; their hands were filled with Tagetes flowers and branches, which they went grasping in either hand.

They did not sing; none called out; they went in complete silence.

● [273] **But if some mischievous youths became drunk, they imitated the ground drums. As the ground drums roared, just so they went about doing. [The dancers] went moving their hands here and there; they moved in equal rows. None broke ranks; none turned [another] from his course; none went astray.**

And when the hand-waving dance began, it was already near sundown. And when all ceased, the sun had already set. And when eight days had passed, then began the mock-battle [of the medicine women], which they carried on for four days before the house of song and dance.

X 796 [751] **In this manner and in this way proceeded all the medicine women—old women, maidens, and some of the harlots:**

They were divided [into two bands. The likeness of] Teteo innan went with a certain number [of them, and] as many more went opposing her, skirmishing against her, [that] thus they might banish her sad thoughts, her sorrow; [that] they might amuse her and cause her to laugh; that she might not be sad. For if she should weep, it was said, it would be an omen of evil. It was said that many men who were dexterous as warriors would die in

Injc cempoalli on matlactli capitulo: vncā motenecoa in ilhujtl, yoā in tlamavizzililiztli: in muchioaia in jpā ic cemjlhujtl, ic matlactetl oce metztli: in mjtoaia, in motenecoaia: Ochpanjztli.

Injc matlactetl oce ilhujtl: ichoatl in motenecoa, Ochpanjztli: in aiamo onaci, in vel iquac vel ilhujtl: oc macujlilhujtl, in aiatle muchioaia, in çan oc cactimanj: auh in ōquiz macujlilhujtl njmā ic vmpeoa in nematlaxo, iquac in tlacaxtolti ochpanjztli: chicueilhujtl in muchioaia.

Auh injc nematlaxo, netetecpanaloia, nappantioa, nenappantililo: injc mitotiaia, çan nenentivi, tlatlaiaoalos, cempoalxuchitla mapoxtectli in immac tetētiuh, nenecoc in immac qujtzitzitzquitivi:

amo cujcaia, aiac naoatia; çan nōt ivi:

tel intla cequintin in telpuchtlaveliloque, in mjivintia contlaeecalhuja in vevetl: in juh caquizti vevetl, çan no iuh quichiuhtivi, necoccampa in conjauhtivi imma, çan tecpantivi, çan cemonotivi, aiac chicopetonj, aiac tepatilia, aiac onchicoquiça.

Auh in peoaia in nematlaxo, ie teutlac: auh in necacaoaloia ie ōcalaquj tonatiuh. Auh in otzonquiz chicueilhujtl: njmā ic vmpeoa in çonecali, navilhujtl in muchioaia: vncan in cujcacalli ixpan.

Ivin in muchioaia, iuhquj in, in muchioaia: in jxqujchtin cioatitici, in jlamatque, yoan in jchpuchti, yoan cequintin avienjme:

monelōaia, monepātlaxeloaia, izquj intlan mātivi, in teteu innan, no izquj in quinamjctivi, in qujtiaiavtla, ic qujpopolōltiaia in jtlaocul, qujtlatlacaviloaia, qujvevetzquitiaia, injc amo tlaocuiaz; auh in tlachocaz, qujlmach tlatetzaviz: qujl mjec iaumj-

1. *Barrimiento de camino*, in Garibay's rendering (*op. cit.*, p. 306); *der "Wegkehrer,"* rendering in Seler (*Einige Kapitel*, p. 171); *fiesta barredera*, in Durán, *op. cit.*, Vol. II, p. 198.

[with them], and then went off carrying it. When they came to his presence, then they put it down; they laid it down for him.

And when it was already night, then the beloved old men and old women drank wine. In this manner they spoke: it was said, "They bathe [the god's] feet."

And when the fourth day had come, then ended the scattering of the branches. Then they threw away the branches. And when the fifth day came, then in truth was when [it was the feast] Teotl eco, with which ended the twenty days.

At midnight [the priests] prepared a flour of maize, which they patted and pressed together, making it round [and flat] like a shield, and placing it upon a mat.

When [it was time that] all the gods should reach here, and arrive, they made preparations. All set themselves in motion, that the gods might arrive.

And the old priest, [the god's] aged one, named "He who keepeth the god," kept going back to look upon [the maize flour on the mat]. Often he looked upon it. Never did he rest. His office was only to look. Never did he leave his foot; [for] that which he watched, the maize flour, was called his "foot."

And when [the god] arrived, then he saw a small foot[print], which was there upon the maize flour, or at its edge; when he stood upon the [cake of] maize flour, it split.[7] Then it was plain that the gods had arrived.

Then he who kept the god said to them: "Verily, the lord hath deigned to come."

When this was heard, then [the priests] went in procession, blowing shell trumpets, to proclaim [the news] everywhere. Then by this was it known that in truth the gods had come.

And all the common folk thereupon went away and departed to lay offerings in their temples, the temples of the devils. All offered them balls of dough.

And when they had made the offerings, all was still,

And when night fell, in the same manner as they did [before], the old men and the beloved old women drink wine. It was said: "They bathe the feet of the gods who have come."

And the next day, then came Yacapitzauac, this Yacatecutli, who was the god of the merchants; and

nauhtetl in coololoa, quauhcaxic in tetentiuh, mec quitquitiuh: in oacic itpā mec contema, contemjlia. [776 X] [254]

Auh in jquac ie ioa, mec tlatlaoano, tlatlaoanalo, in veventzitzin, in jlamatzitzin: in juh quitoaia, quijmach quicxipaca. [888] [273]

Auh in oacic ic navilhujtl, vncan ontlamj, in acxoiatemalitztli: iquac quitepeoa in acxoiatl. Auh in oacic ic macujlilhujtl, in ie vel iquac Teutl eco, in ie ic ontlamj cempoalilhujtl:

ioalnepantla, in quichioaia, iotextli, quitepitztlaliaia, quipachoaia, ioaltic inic quitlaliaia, petlapā in contlaliaia:

in jquac muchintin oalacia, hecoia in teteu, quicencaoaia, cemolinja, inic iecoia teteu:

auh in quacujlli, in jveveio, ioca: Teuoa, mocujtlacueptinemj, in conjtta, achca in conjtta, aquēmā motlalia, çan jc nemj in conjtta, aquēman conjcxicaoa, in conjtta iotextli, moteneoa: icxi. [793]

Auh in ohecoc, vncan conjtta, icxitontli, in vncan icac, iotexpan: anoço itenco, in moquetza iotextli, texxitinj: njmā ic neci, ca ohecoque in teteu: [787]

njman ic quioalitoa, in teuoa. Ca omecavi in tlacatl:
in ocacoc: njmā ic maantimoquetza in tlapitzalo, quitzacutimomana: njmā ic macho, ca ohecoque in teteu. [534]

Auh in jxquich macoalli, njman ic vivi, viviloa, in tlatlamanaxque inteupā, in inteteupan diablome: çā moche in tlapololli, in quinmanjlia:
auh in ontlatlamanaloc, njman ic cactivetzi.

Auh in ie ioca: çan ie no ivi in quichioa, tlatlaoana in vevetque, in jlamatzitzin, quijlmach, quimjcxipaca in ohecoque teteu. [888] [273]

Auh in jmuxtlaioc, iquac heco in Jacapitzaoac, inj Jacatecutli: pochteca inteouh catca, yoa in Iacoçauh- [776]

7. The word *nixtia* is explained by Guilbay (*op. cit.*, p. 307): "*Auh quil mach in ixtac tollaia tetec nixtiaia in tzakpi tamalli tlaxkaltli*"—"y después cuando vuelven los dioses, se parten el centro abiaio de harina de maiz."

who did not draw his blood, they stripped him, nevermore restoring his cape to him. The overseers took it from him for good.

And when the arrows were being formed, no [man] lay with a woman. And the old men drank no wine; they became not drunk; they abstained and left the wine alone.

And when arrows were made, they brought out their measure; all were made of equal length. And the arrow-points were of equal length. None were larger than others; nothing was joined to them.

Thereupon, [when] the reed [shafts] were cut, they went to put them into the hands of those who fitted and put on the arrow-points. Securely they tied the [ends of] the reeds, binding them well with *maguey* fibres, so that the arrow shafts would not split back. They set [the points] in glue,[2] so that they were held fast, so that they were well embedded.

And when they had [thus] prepared them, then they applied pine pitch to the heads and the ends. This was done quite quickly.

And when they were finished, thereupon they were bound together; they tied them in [bundles of] twenty. And when they were assembled, then everyone was arranged in rows, all ordered in line, in procession, to leave [the bundles] there at the foot of [the Temple of] Uitzilopochtli. There they heaped [the bundles] together. And when they had come to make [this] offering, then all departed [to their homes].

And the fourth day was called "Arrows are made for the homes." All men made arrows in their homes. Thus all passed the time; thus all tried [their skill] and practised, having set up, at a distance, [the leaf of a] *maguey* plant, which they shot with arrows. Hence were apparent those who were good marksmen, the able bowmen, those who could well wield the bow.

And upon the fifth day, one was concerned only with the dead. For them they made small arrows, each one measuring a hand's length, and put upon them only a little resin. And their points were only sticks. They bound four arrows and four pine torches with loose cotton thread, and laid them where the dead lay buried. And they placed [there] two sweet *tamales*. There [they remained] all day. And at sundown they thereupon burned them for [the dead] in the same place. There they set them on fire.

in amo mjço quipepetlaoaia, aocmo qujmaca in jtilma, iceen qujtqujlia in tepãmanj. 796r [755 685]

Auh in jquac tlacatia mjtl, aiac cioacochia: auh in vevetque, amo quja in vctli, amo tlaoanaia, motlacaoaltiaia, qujmocaoaltiaia in vctli. [334 273]

Auh in muchioaia mjtl, oalqujça itamachiuhca, çan muchixqujch, in muchioaia: auh in tlaxichtli, çã muchixqujch, atle chicoviac, atle tlapatiliaia:

njmã ie ic tlateco in acatl, inmac qujoallaztivi, in tlatlaxichaquja in qujtlaxichaquja, vel qujchtecuja in acatl, vel ichtica qujtetecuja, injc amo cujtlatzaianjz in tlaxichtli: tzacupã in cõquetza, injc vel tilinjz, injc vel tzitzicaz. 796r 411 [283] [38]

Auh in oõcencauhque: njmã ie ic cocotzovia, in jquac, yoan itzintlan, çan iciuhcã muchioa. [314]

Auh in oiecauh, njmã ie ic tlacujtlalpilo, cecempoalli in mocujtlalpia: auh in otlacenqujz, njmã ie ic onnetecpanalo, onnevipanolo, oncempantioa in mocaoaz in vmpa icxitlan Vitzilobuchtli, vncan concentecpichoa: auh in õmomamanato, njmã ic viviloa.

Auh injc navilhujtl, mjtoaia, calpãnemjtilo, ixqujch tlacatl momjtiaia intechachan, çan iuhquj injc neaviltilo, tel ic neiciecoloia, ic nemamachtiloia: ce veca qujoalquetzaia metl, qujmjmjna, vncan neci in aqujque vel qujmaiavi, in vel momaimati, in vellamjna. 796r 526

Auh injc macujlilhujtl, ça mjxcaviaia in mjmjcque, qujnchichiviliaia, mjtotonti, çeçemjztitl, no achitoton ic conococtzovia: auh in jtlaxichio, çan tlacotl: navi mjtl, no navi ocotl, concujtlalpia ica potonquj, impã contetema, in vncãn toctitoque, mjmjcque: yoan ontetl tzopelic tamalli, contetema, vncan cemjlhujtia: auh in ie oncalaquj tonatiuh, njman ie ic qujntlatlatilia, in çan ie no vncan: vncan contlecavia: 796r 765

2. Cf. Sahagún (Bulmaro ed.), Vol. III, pp. 241, 290.

And upon the next day, all drank wine; all began the drinking. The wine which was drunk was named blue wine. All the old men, the old women, the warriors of noble lineage, they who had wives, the men of marriageable age, and the nobility, and the leaders of nobility—they drank the wine.

And the young chiefs, who were already mature, drank wine, but they drank only in secret, not disclosing themselves; they hid themselves well in the dark; they retired behind bushes, lest they be seen

And if anyone discovered them, if it were known that verily they drank wine, that indeed all had gathered and congregated together—they beat them with pine staves; they bruised their bodies sorely, and shaved their heads like servants. They dragged them, kicking them; they hurled them to the ground; they cast stones at them. Verily, they afflicted them exceedingly. Sometimes, from this, death came.

And after they had taken their pleasure [with them], they cast them hence, they threw them out of the house. Thus fear came over [the people].

And in the home of him who had ceremonially bathed [the victims], there was song; there was beating of ground drums, rattling of gourd rattles, beating of turtle shells. Only as they were [seated] on the ground was there song; only upon the floor was the ground drum beaten. Gifts and favors were given all who worked and served the guests—those who cared for the tobacco, who saw to the tobacco; and those who cared for the chocolate, who saw to the chocolate; or who saw to the water; and those who offered food—the hosts. And the honored women, who were among the [cooking] vessels—who cared for the *tamales*, or the meat; those who set forth the meat, who stood over the meat; and those who stood by the wine—the wine makers. And all the neighbors—all of them—were offered gifts.

And the third day [of Atemoztli] was called "The Mock-fight of the Chonchayotl." One [man was arrayed to] resemble, and was the likeness of, the Chonchayotl. His hair was wild and disordered, bloody and frightful.[19] And when they arrayed the Chonchayotl, then they separated [into bands]. Apart were the priests, who went, and stood, with the Chonchayotl. And [also] apart lay the young warriors.

Then, at midday, they began skirmishing, in mock battle. They struck one another with fir branches, and canes, and tough, thin reeds bound firmly, tightly,

tlatlaoano, haapeoalo: in vctli mja itoca matlalvctli, ixqujch tlacatl in vevetque, in jlamatque: yoā in tlapaltequjoaque, in ie cioaoaque, in otlapaliuhcatque, yoā in tetecutin, yoan in tlapaliuhcaiaca, in quja vctli. 796 X 273

Auh in telpuchtlatoque, in ie chicaoaque, quja in vctli: iece çan qujchtacayia, amo mjxmanaia, vellaiovalli qujmotoctiaia, vel moxiuhtlapachoaia, injc amo ittozque.

Auh intla aca qujnnexxotlaz, intla machililocque, in ca otlaoanque: in ca necentlalilloia, in ca nenonotzaloia: qujnvivitequj, ocoquauhtica vel qujnnacatepoçaoa, yoā qujnquatexoloxima, qujnquatetequj, qujnvivilana, qujntilicçatinemj tlalititech qujntzotzona, qujntetentimaiavi, vel qujmellelaxitia: nemamaco injc mjctiloia. 637

Auh in oimellel onqujz, njmā in ca oalmaiavi, qujnoalchiccanaoa qujiaoac, ic maviztli vetzia.

Auh in inchan tealtique, cujco, vevetzotzonalo, aiacacholo, aiochioalo: çan tlalpan cujco, çan tlalpan vevetl in motzotzona: tetlauhtilo, qujntlauhtia yn ixqujchtin otlatequjpanoque in techixquj, in qujmocujtlauja yietl, yn iiepā ca, yoan in qujmocujtlauja cacaoatl, in cacaoapan ca, anoço apan ca, yoan in techia, in techixquj: yoan in cioatzitzinti, in contitlan nemj, in tamalpan ca, in nacapan ca, in nacatlatlali, in nacatl ipā icac: yoan in vctli ipan icac, yn vctlali: yoan in ixqujch tlaxilacaleque, ixqujch tlacatl motlauhtia. 796 X 533 [431] [272 276] [252]

Auh injc eilhujtl moteneoa chonchaiocacalioa, ce moquetzaia, ce qujxiptlaiotiaia in chonchaiotl: quatatapatic, quapaçoltic, ieço temamauhti: auh yn oqujcencauhque chōchaiotl, mec mozeloa, nonqua manj, in tlamacazque inoan eoa inoan icac in chonchaiotl: auh nonqua momana in telpupuchti: 796 X

mec peoa nepantla tonatiuh, in moiaiaotla, micali, ynjc moujujtequj, acxoiamaitl, ichoatl yn oiametl, yoan acapitzactli, yoan otlapitzactli, qujcujcujtlal-

19. See Pl. 31.

X 796 night was spent and used in cutting lengths of paper, that they might complete and finish the spotted paper banners. And when they were finished and completed, they were joined to poles; [the papers] reached from the bottoms to the tops of the poles. They set them up in the middle of each courtyard. There they remained for the entire feast day.

X 796 778 And the producers of figures of the mountain [gods] beforehand feasted the priests, so that these would make for them the paper adornment of the small mountain gods. And only there in the priests' dwelling did they array them.

And when all [the adornment] had been finished, they then took them to the homes of those who had vowed to make the figures; and their instruments, [which] went forth [with them, were] their two-toned wooden drums, and their gourd rattles, and their turtle shell drums. And they adorned the figures of the mountains, offered them food, and dressed them in capes.

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And one who produced the figures [made] perhaps five, another [made] perchance ten, another perhaps fifteen. And the [figures] which they adorned were all [made] purely of a dough of amaranth seed.

And they fashioned them as figures of these mountains—Popocatepetl, Iztac tepetl or Iztac ciuatl, Tlaloc, Yoaltecatl, Quauhtepetl, Cocotl, Yiauhqueme, Tepetzintli, Tepepolli, [and] Uixachtecatl; and also [mountains of the god of] fire, Chicome coatl, Chalchiuhtli icue, and Ecatl.[4]

And when they had completely adorned them, then they set food before them—each one separately. And their *tamales* were exceedingly small, exceedingly tiny, very long and very thin. And they heaped them in small wooden vessels and sauce bowls; and their small earthen vessels contained a very small [quantity of] chocolate.

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And four times that night they made offerings of food. And before them lay two green jars; wine was [in them]. And the green jars were made of these green gourds.[5] They split them, and took out their seeds; they removed the seeds, And they took out the pith, which was like a cord. Here they placed the gourd wine.[6] Thus all night they sang for [the

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amaxotlalo: in tlamj, in iecavi tetevitl: auh in otlan, in oiecauh, mâtlaquauhtitech movivipana, tlaltitech peuhticac, onaciticac in jtzonco; itoalnepantla in quj-quequetza, vei oncâ cemjlhujtia:

auh in tepicque achtopa qujnmolcaoaltiaia in tla-macazque, injc qujnchivilizque imamatlatquj, tepic-totō: auh çan vmpa in calmecac in qujchichioaia.

Auh in omuchi iecauh, mec qujtqujtze in inchā tepiqujnj, yoan intlatquj oalietiuh in inteponaz, yoā imaiacach yoan in jmaiouh, mec qujnchichioa in tepicme qujntlamamaca, qujntlaquētia:

auh in aca qujpiquja, aço m cujhtetl, in aca aço matlactetl, in aca aço caxtoltetl: auh in qujchichioaia çan muche in tzoalli.

Auh in qujnpiquja iehoantin in tetepe: in popo-catepetl, in jztactepetl, anoço iztac cioatl, in tlaloc, in iooaltecatl, in quauhtepetl, in cocotl, yiauhqueme, in tepetzintli, in tepepolli, in vixachtecatl, no ie in tletl, in chicome coatl, chalchiuhtli icue, ecatl.

Auh in oquincencauhque, mec qujntlamaca, ce-cecnj mjxcavia: auh in intamal cenca çan tepitoton, cenca çā achitoton, papatlachtotonti papatlachpipil: quauhcaxitotonco in qujntetemjlia, yoā inmolcaxito-ton, yoan inçoqujtecōtoton, çan no tepitoton cēcā achi in onaquj cacaoatl:

auh nappa in qujntlamaca ceioal, yoan imjxpan manj vntetl chalchiuhtecomatl vctli oncaca: auh in chalchiuhtecomatl muchioa, iehoatl in tzilacaiotli, xoxoctic, qujxtlapanaia, qujoalqujxtilia in jaiovachio, qujoalaiooachqujxtia: yoan qujoalqujxtilia in jcuj-tlaxcol, in juhquj mecatl, vncan conteca in aioctli,

4. These are located in the chapter on *Ad omnia*. See p. 43. Tepetzintli and Tepepolli probably are the Tepetzinco and Tepepulco named in that chapter.
5. *Cucurbita ficifolia Bouché* (Seler: *op. cit.*, p. 221).
6. Cf. Seler (*loc. cit.*)—*Kürbiswein* (*ibidi*). *Ibidi*, however, is defined (Rémi Siméon *op. cit.*) as a mixture of honey and water.

images], holding a vigil for them. And they blew trumpets and flutes for them.

And they who sounded trumpets were not those whose office it was [to blow trumpets], but youths. They were much honored; they were offered food and wine.

And after this, upon the next day, [the priests] then sought weaving sticks. Thereupon they implanted them in the breasts [of the images].[7]

And when they had set in [the weaving sticks], then they cut off the heads of the [figures of] amaranth seed dough. Then they seized what had been used for their hearts, and offered them up to them who had had the figures made, placing them in the green bowl.

And when this was done, when they had slain the [figures of] amaranth seed, thereupon they gathered and heaped up all the paper vestments of the mountain images. They burned [them] in the middle of the courtyard—they consumed them, they laid fire to them. And their little vessels, the little wooden vessels, all these [were] burned together.

And all the reed mats upon which they had stood, and the reed staves, and all the little vessels from which they had eaten, and the green jar, all [these] they took to the Mist House.

When they came [from] leaving these, thereupon first arrived the bidden guests, who were to feast in honor of the images. Then all were offered food, each severally and separately. When they had eaten, then they offered them wine.

And the women also entered. It was said, "They bring in the *tamales*." None came empty-handed; all of them came bringing dried maize kernels, the women carrying them in their skirts. And those who brought their ears of dried maize [brought] perhaps fifteen or twenty.

And when they sat down, when they took their places, then they offered them food. All were offered food. Then likewise they offered them wine, and made them drunk. They set before them wine in black vessels. And they offered them cups, drinking vessels, wine jars, which were also black.

And when they took away the white spotted paper

iuh ceioal in quincujcatia, quintoçavia, yoan quintlapichilia, quinvilacapitzalhuja.

Auh in tlapitzaia amo iehoan in tequippaneque, çan telpopochtin, cenca no mavizmachoia, tlamacoia, thaitiloia.

Auh in ie iuhquj in otlatvic, mec conjtlanj in tzotzopaztli, njmā ie ic quimonaqujlia in iolloçan.

Auh in oconaqujli, njmā ic quioalquechcollalia in tzoalli, mec conanjlia in jiollo muchioa, quioalmaca in tepiqujnj, xoxovic xicalco, in quioallalilia:

auh in ie iuhquj in oquimōmjctique tzoalti: njmā ie ic quincenquixtia, quitecpichoa, in jxquich imamatlatquj tepictoton, itoalnepantla in tlatla, in contlatia, in cōtlecavia, yoan in incacaxxxototon, in quauhcaxtotonti, muchi centlatla.

Auh in jxquixh aztapilpetlatl in jpan onoca, yoan oztopilquavitl, yoan in jxquich in tlaquaia in caxtotonti yoan in chalchiuhtetomatl much vmpa concaoa in aiauhcalco.

In ie vi quicaoazque, njmā ie ic ommoiacatia, in tlacoanotzalti, in tepictlaquazque: mec tetlamaco, cecocnj, ncixcavilo: in ontlaquaque, njmā ie ic quinmaca in vctli.

auh in cioa no calaquj, moteneoa ontamalcaoa, aiac çan juh iauh, muchi tlacatl itlaol quitquitiuh in cioa quicuecuexanotivi: auh in aca icintzin in quitquj, aço caxtololotl, anoço tlamjc.

Auh in omotecaque, in omotlalique, mec quinmaca tetlamaco: njmā no quimaca in vctli, quintlaoātia, quinoalmanjlia tlilapaxtica in vctli, yoā quioalmana in tetlaoan, in tlaoanonj, in tlaoācaxitl, çan no thitic.

Auh in jquac concaoa tetevitl, in nextlaoalli cōma-

7. The *Primeros MS* version differs (Ouwboy, *op. cit.*, p. 319): "*aunque quinquechcuecuepa ias in iaxcuecuepan cioa*"—"*después los desquiebran las cuezpanes con el cuchillo del telar.*" Tezozomoc (*op. cit.*, p. 294) thus describes it: "*abriendo por los pechos, con un Tzotzopaztli, que es un palo cuadro, con que tuvan los Mugeres, à manera de espada, à cuchillo, estendiendo el cuerpo, que tambien los ovian puesto, en la manera de la cruz, y contentando las cabeças, como acostumbradvan hazer à los Sacrificados, y guardavanlas.*"

selves in line and came up the youths and small boys, who offered the old men serpents which they had captured. The old men took these from them and cast them into the fire—everything, whatever they had captured; all the birds—the thrush, the precious thrush, small birds found among the reeds—all the varied kinds of birds; and the water dogs, scorpions, striped lizards, trout, the white fish, the sand fish, crabs, frogs, gulls[3]—all these they cast into the fire.

Then appeared [the boys], and [the priests] offered each one a *tamal* stuffed with greens. And all the common folk made themselves *tamales* stuffed with greens. They laid them before [the image of] Xiuhtecutli. As many as offered to Xiuhteculti did so purely voluntarily. And some laid them as offerings only in the tribal temples.

And the *tamales* stuffed with greens they also named precious green stone *tamales*. And all the common folk presented among themselves their *tamales* stuffed with greens; they were presented among themselves. Whoever first cooked her *tamal* of greens then went to offer it to her kin. Thus she showed her self-esteem.

And the sauce of the *tamales* stuffed with greens was a sauce of crabs.[4] And the sauce was called *chamolmolli*. And when the good common folk ate, they stood sweating and burning themselves. And the *tamales* stuffed with greens were very hot and gleaming; and they ate them hot, [so that even] their noses steamed. And the husks they set apart; no one let them reach the fire. They strewed all of them in the water.

And when this was done, when all was eaten, thereupon wine was drunk. It was said: "They are refreshed; the old men refresh [themselves] there in the Temple of Xiuhtecutli." And thús they refreshed [themselves] with wine; they sat drinking and singing until it was dark. Here ended and concluded [the time when] *tamales* stuffed with greens were eaten; the eating of *tamales* stuffed with greens.

And when Izcalli came, when twenty days were counted, [this was] when Milintoc roasted something for himself—[he who] likewise [was god of] fire. They also set up his image, which was only a frame-

papiltotonti, quimõmacatimanj, in vevetque, in cocoa in oquimacique: quinoalcujlitimanj in vevetque, tleco quimontlaztimanj, yoan in ie ixquich, in aquin çaço tlein ocacic, in jxquich tototl, in acatzanatl, in teutzanatl, in acatechichictl[3], in ie ixquich nepapã tototl, yoan in axoloti, in acaltetepon, in mjkquaxochtli, xovili, in amjlotl, in xalmjchi, in acocilin, in cujatl, anenez, moch tleco quimõtlaztimanj:

njmã ic oalqujztimanj, quinoalmacatimani, cecentetl in oauhquiltamalli. Auh ixquich tlacatl in maceoalli mooauhquiltamalhuja: ixpan ontlamanaia in xiuhtecutli: çan teiollotlama, in quezquj ontlamanaia ixpan Xiuhtecutli: auh in cequintin çan in cacalpulco in tlamanaia.

Auh in oauhquiltamalli, no quitocaiotiaia, chalchiuhtamalli: auh in jxquich maceoalli netech quimomacaia, in inoauhquiltamal: netech motlatlamacaia: in aquin achto oicucic, ioauhquiltamal: mec iauh quimacaz in joliolquj, ic quinextia in netlaçotlaliztli.

Auh in oauhquiltamalli in jmollo catca, acociltlatonjlli: auh in tlatonjlli, motocaiotiaia, chamolmolli: auh in jquac tlaquaia maceoaltzitzinti, mjltonjtoque, mochichinotoque: auh in oauhquiltamalli, vel totonquj totontlapextic quitotoncaqua, iaiacapoçontoque: auh in jzoaio, çan nonqua quitlaliaia, aiac tleco conaxitiaia: muchi atlan contepeoaia.

Auh in ie iuhquj, in ontlatlaqualoc, njmã ie ic tlaoano: mjtoa, texcalcevilo, texcalcevia in vevetque in vmpa iteupan xiuhtecutli: auh injc texcalcevia vetli, tlaoantoque, cujcatoque, çan iuh ioca, njcã tlamj ic tzonquiça, in oauhquiltamalli qualo, in anoço vauhquiltamalqualiztli.

Auh in onacic Izcalli, in jquac tlacempoalti: iquac motlaxquiaia in Milintoc, çan no ie in tletl: no quitlaliaia ixiptla, çan no colotli in quichioaia, conaquja ixaiac, tapachtli in tlachioalli, motentlilhuj, in tlilli

3. Cf. Sahagún (Robredo ed.), Vol. III, p. 194 (*milpanarick, ovmili, axolotl*); p. 195 (*acocili, xalmichi*); p. 196 (*anenez*); pp. 187-8 (*acatzanatl*); p. 189 (*acatechichictli*). *Axolotl* is *Amblystoma dumerilii* according to Gerlach (*Unser Axolotl*, p. 198), and *Amblystoma mexicanum* (mud puppy) according to Clark (*op. cit.*, Vol. II, p. 75); Robert Lehmann-Nitsche ("Tetrapodenreste und Quartärmensch," *Zeitschrift für Ethnologie*, Vol. LXX, p. 78) says it is a "*schlangenähnliche Lurche (Fischlurche)*." For *ovmili*, Clark (*op. cit.*, Vol. I, p. 90) has *Cyprinus americanus*; for *axolotl* (Vol. II, p. 75) "a white fish like a sand eel." Cf. also Seler, *Einige Kapitel*, p. 233.

4. Cf. Sahagún, *op. cit.*, Vol. II, pp. 155-6.

hand they grasped a paper incense bag. Thereupon they came down [from the temple], dancing rapidly.

And when they had descended, then they circled [the courtyard], they went around [the courtyard] only four times. And when they had danced, then they dispersed and went away, and thereupon all entered the palace in proper order. And this was known as the Lordly Dance; [for] all the lords danced the Lordly Dance, [and] it was the privilege exclusively of the chiefs that they should dance the Lordly Dance. This was done every four years.

Thus [was it done].

Early in the morning was begun the boring of the ears, when they pierced the ears of the small children. And they pasted them with yellow parrot feathers and with soft, white feathers, which went mixed with the yellow ones.

And for a gift they made *pinolli*.[11] And the mothers sought out some master of the youths, seasoned warrior, or leader of young men who might wish to be as a parent, thus to become their [children's] uncle. Also some sought out a woman who might be an aunt, and they offered her gifts.

To the man they offered perchance a tawny cape or a coyote fur cape. And gifts were also offered—they also offered gifts to—the women.

And when they pierced the ears [of the children], thereupon they took the little ones to singe them; they laid and made a fire, and scattered much incense over the flames.

And hence it was said: "They are singed." The old men of the tribal temple seized all of them. They took the small children and dedicated them over the fire. Then they gave them uncles and aunts. And the small children cried out and whimpered. Then they went to their homes.

And when they had gone to their homes, thereupon all ate and drank.

And then, in the temple, began singing and dancing at midday. Then once more all went to the temple. The uncles and the aunts carried the small children; carriers took the wine, poured into small gourds which they carried, and [poured] into small earthen jars. And when they arrived there, all sang. Thereupon was quieted the dance; they carried the small children upon their backs. Then they went giving them wine. All gave it to each other.

in tlanj tiçaio: cecectlapal quitzitzquja amatxiquipilli; njmã ie ic oalcemo mjtotitivitze.

Auh in otemoco: njmã ie ic tlaiaoaloa, çã nappa in tlaiaoaloa: auh in onmjtotique mec nexixitinjlo, texixitinjlo, njmã ie ic calacoa in tecpan tlatecpanolo. Auh in ichoatl y, moteneoa: netecujtotilo, motecujtotia in tetecutin, çan inneixcavil catca in tlatoque, in motecujtotiaia: nauhxiuhtica in muchioaia;

ie iuhquj.

Oc vecaiooan in peoaloia in tenacazxapotlaloia in quinnacazxapotla pipiltotonti: yoan quinpotonja, tocivitica, yoan itlachcaioio neneliuhtiuh in toztli.

Auh in ventli in gujchioaia pinolli: auh in tenanoan cequj temooaia, ichoatl in tiacauh aço tequjoa, anoço telpochiaquj iuhqujn tlanenequja impilhoaque injc Tetlatizque: no cequj temoa cioatl in teavitix, qujtlauhtiaia:

in oqujchtli in qujmaca, aço quappachtilmatli, anoço coioichcatilmatli: auh no motlauhtiaia, no qujtlauhtiaia in Cioatl.

Auh in ontenacazxapotlaloc; njmã ie ic quinvivica, in quinchichinoztque pipiltotõti: qujtlalia tletl, tletlaliaia, vel mjec in copalli contepeoa tleco.

Auh injc moteneoa techichinolo in calpulhuevetque, quinoalantimanj in pipiltotonti tleco quimonjauhtimanj: njman ic quinoalmacatimanj in tetlati, in teaviti: auh in pipiltotonti iuhqujn tlatzatzatzti, iuhquja tlacaoacatimanj: njman ic iatimanj in inchachan:

auh in oniaque inchan, njmã ie ic tlatlaqualo, haatlioa.

Auh in opeoaloc teupan in ie cujco in ie netotilo, nepantla tonatiuh: njmã ic no ceppa viloa in teupan: in Tetlaoan, in teavioan quinvivica in pipiltotonti, in tlatlatquj ietiuh in vctli, in tlatoiaoalli xicalhujcoltica in quiitquj, cequj apiloltica: auh in oacito vncã cujco: njmã ie ic ommomana in mitotia, quinmamama in pipiltotonti: vncã quimomacatimanj, quimomacatinemj in vctli: netech quimomamaca.

11. The *Real Palacio MS* here contains the line *yoaol yn chiampinolli*, which probably identifies the *pinolli* as ground dried maize and chia seeds.

And for drinking wine [they used] very small drinking vessels. And all gave wine to drink to the small children.

Hence was named [the occasion] "The children all drink wine."

And at sundown this all ceased and all went to their homes. And when they had departed to their homes, once again there was dancing in their courtyards. And the kin [of those who celebrated] drank wine—the revered old men and old women.

Here ended Izcalli.

And for this reason was [the feast] named Izcalli (The Growing): at this time they lifted by the neck all the small children. It was said that thus they grasped them for growth; they grasped them for growth that they might quickly mature.

Enough. Here ended and concluded Izcalli.

Auh injc quja injc tlaoanaia, in tlaoancaxitl, çan tepiton, çã tetepiton: auh muchintin quintlaoantiaia in pipiltotonti:
ie injc moteneoa, pillaoano.

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[415]

Auh ie teutlac in necacaoaloia, viviloa in techachan: auh in onviviloac techachan, ie no ceppa mjtotia in jmjtoalco, muchintin tlatlaoana in tehoaniolque, in veventzitzin, in jlamatzitzin.

Oncan tlamj in Jzcalli.

Auh injc moteneoa Jzcalli: vncã quinquechanaia in jxquichtin pipiltotonti: quilmach, ic quimizcalloana: quimjzcalana, injc iciuhca quauhtiazque.

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[827]

Ie ixquich njcan tzonquiça, njcan tlamj in jlhujtl Jzcalli.

they placed them to one side. They strewed them in the water, and none, verily, might taste the husks. Because of this, care was therefore taken that none should be scorched, burned, or dropped into the fire.

And only during one day were they eaten. By night they were done; all finished. They left nothing for the next day.

And when it grew dark, the old men and the old women drank, alone. It was said: "They refresh themselves."

And after this they set up the image of the fire [god], Ixcoçauhqui, Xiuhtecutli, Tlalxictentica, Cueçaltzin, Nauhyoueue. They gave him figure and substance of a dough of amaranth seed. These things they whose office it was, did—the men of the tribal temple, known as the Tzonmulca[2]—who especially worshipped [fire] as a god.

And when the twentieth day came, it was said: "Izcalli hath ended." They who provided ceremonially bathed victims then published and made it known to others [that they had secured sacrificial victims, each] setting forth in public his ceremonially bathed one, a slave whom he had bought, made [to be] the likeness of Ixcoçauhqui; the owner then adorned him, causing to be placed upon him all the array of Ixcoçauhqui. Thus it was said: "The bather [of the victim] gathereth [his wealth]."

And for this reason did one say "the bather [of a victim]": he continually bathed his victim with hot water all the time until he went to his death; all the time he caused him to know that death would be his lot at an appointed time; that he would die in the count of Tlacaxipeualiztli.

And before he died, he favored him greatly. The bather was careful of [the victim]; he enriched him [with gifts]; he restored all to him. All the food which he offered him was good.

And a harlot was provided as his guardian. Constantly she amused him; she caressed him; she made him laugh and be merry. Taking him about the neck, she rejoiced, she embraced him. She caught his lice [for him]; she combed his hair and arranged his hairdress. She made him forget his sorrows. And when the time came for the bathed one to die, the harlot took everything; she rolled and bundled up all the belongings of the bathed one. That which he wore he placed upon her; that which he had used

in izoatl: ipampa ic momalhuiaia inic amo aca mochichinoz, motlatiz, tleco onvetziz. 796[X] [252]

Auh çan vel cemjlhujtl in qualoia: in ie ioca otlatlatlan, moch tlamja, aoctle qujmocavia in jmuztlaioc.

Auh in oiocac tlatlaoana in vevetque in jlamatque, çanjoque: mjtoaia, Texcalcevia. [273]

Auh in jquac y, qujtlaliaia in jxiptla tletl Ixcoçauhquj, Xiuhtecutli, Tlalxictentica, Cueçaltzin, Nauhioveve, tzooalli in qujtlacatlaliaia, in qujnacaiotiaia: ichoan qujchioaia in jtech povia calpoleque, motenoa: Tzommulca, oc cenca ichoan in qujmoteutiaia.

Auh injc onaci cempoalilhujtl: mjtoa, Izcalli tlamj: in tealtianj, iquac qujteittitia, qujteixmachtia, teixpan qujquetza in jtlaaltil iez, in oquicouh tlacotli: in jxiptla muchioa Ixcoçauhquj, iquac ic qujchichioa itech qujtlalilia in jxquich in jnechichioal Ixcoçauhquj ic mjtoaia, tlaixnextia in tealtianj: [567]

auh injc mjtoa, tealtianj: in jtlaaltil muchipa caltia, atotonjltica in jxquich cavitl mjquitiuh, in jxquich cavitl qujmatitiuh in vncā imjqujz tequjpā in jtlapoalpan: in mjqujz ipan tlacaxipeoaliztli.

Auh in aiamo mjquj, cenca qujmavizmatia, qujçeçēmatia in tealtianj, qujtlanenectia qujtlacuecuepilia: muchi qualli tlaqualli in qujmacaia:

auh ce avienj, in jtepixcauh muchioaia: muchipa caviltia, cavilia, qujcamanalhuja, qujvetzqujtia, qujqueqUeloa, iquechtlan ăaquj, qujquechnaoa, caatemja, qujtzitziquaoazvia, qujpepepetla, qujtlaoculpopoloa: auh in jquac ie imjquizpan tlaaltilli: in avienj moch concuj, ontlacemololoa, conccmololoa in jxquich in jtlatquj tlaaltilli: in oqujquequemja, in jtech oquitlatlaliaia in oquiitlanja, in jpā oiztlacatlinenca, 796[X] 548 [515]

2. Tzonmulco: temple of the fire god; also one of the districts of Tenochtitlan. It is mentioned in the Appendix, p. 177, as the sixty-fourth building. Cf. Sahagún (Bustamante ed., Vol. I, p. 227; Vol. V, p. 74).

until the rosy dawn, when dawn would break and the morning would redden—when the swallow would sing.

And when dawn broke, thereupon all bestirred themselves, and ate and drank. Thereupon the old men of the tribal temple and the singers sat in the courtyard to sing for them. And they walked carrying the small children upon their backs. And [a child who was] a little larger his uncle and aunt came grasping by the hand. There they made him dance; they went through dance movements. And when the sun hung low, after noon, then all gathered at the Tezcacoac. Here the dance and song proceeded—the songs, in all, spreading a sound as of the crashing of waves.

And then began the giving of wine. Everyone carried his wine, and brought it there. Among themselves, all took it and offered it, in earthen jars—all continually giving [it to others], giving and taking in return. Here they gave the wine to all the small children—those who were grown and those yet lying in the cradle, moistening food [in the wine] for them. Verily, everyone already mature was drunk; in truth, all showed that they had drunk wine.

None showed awe [of the wine] as it foamed; none [thought it] precious as it gleamed. It fell to the ground; the wine ran like water.[3]

And they carried their drinking vessels, called *tzicuiltecomatl*, [which had] three legs and, on four sides, had handles.

With ruddy faces, crying out, short of breath, with glazed eyes, all mingled with one another; there were disputes; all circled and milled about. Becoming more intense, all crowded and pressed together, elbowing each other. All took one another by the hands; they were bemused. Embracing one another firmly, [thus] all entered their homes.

Thus one said: "The wine feast hath verily been observed; for the children have drunk wine."

And thus ended and concluded Izcalli. Then came to reign the Nemontemi—five days which had no day-names, which were no longer counted, which were not reckoned in the [day] count. Greatly were they feared and held in awe.

For they were ill-omened and of no use. Nothing was done [during these days]. They were ill-fated, of ill-fortune. For in them was no reward or merit—

quenman tlatviz, in quenman tlatlavilotleoaz, in quenmā tlatoz cujcujtzcatl. 796 X

Auh in otlatvic, njmā ie ic tlatlacivi, tlatlaqualo, aatlioa: njmā ie ic motlalia in vevetque calpoleque, cujcanjme, in jtoalco in qujncujcatiaia, vncā qujnmamatinemj in pipiltotonti: auh in ie achi qualton imatitech cantinemj in jtla, yoan iavi, vncan qujtotia, tlaiiauhtinemj: auh in ie achi tlaca in vmmopilo tonatiuh, vncan oalcenqujxtoa in tezcacoac: vncā mocenmana in netotiliztli, in cujqujztli, cepā caoantimomana, xxramacatimanj in cujcatl: 852 [535] [533]

Auh vncā peoa in nemaco, in temaco vetli, muchi tlacatl yioc vmpa qujtquj, vmpa qujvica, tetlan tlaano, apiloltica, vncan netech nemaco nepanotl nemamaco, necuecuepililo, necuecuepcaiotililo, vncan qujntlaoštia in jxqujchtin pipiltotonti in ie achi qualtotoa, yoan in oc coçolco onoque, çan qujntlapaloltiaia, vel muchi tlacatl ivinti in ie veveitlaca, vel neixmanalo in tlaoano: 273 796 852

amo nemauhtilo, iuhqujn tlapopoçoca, amo tlaçodi iuhqujn tlapepetlaca, tlalpā aci, iuhqujn atl nemja vetli,

yoan intlaoancax qujtquja, itoca tzicujltecomatl: ei icxi, nauhcampa nacace, [415]

iuhqujn tlaichichiliui, iuhqujn tlaçomoca, iuhqujn tlacica, iuhqujn tlaixmeztivi, tlaixnelivi, neixnanamjco, tlaixmalacachivi, tlaixmoiaoa, iuhqujn nexoxocolo, nepopotzolo nequequeçalo, netotopeoalo nematitech neaano, neaanalo, nececenquetzalo, nececenmacho, nequechnaoalotiuh in cacalacoa techachan:

ic mjtoa ca nel ilhujo in vetli, ca pillaouno.

Auh injc ontzonquiça, injc ontlamj Izcalli: njmā oalmotlalia, oalmotema in Nemontemj: macujlilhujtl in ooctle itoca tonalli, in aocmo vmpovi, in aocmo vmpouhquj cenca imacaxoia, cenca mauhcaitoia: 777 796 805

ichica ca çan nēqujxquj, vncā nenenqujztilo, atle vnquja, nenencolo, nenenencolo: ichica ca atle vncan ca ilhujlli, mācenalli, can vncan icnoiotl, neto-

3. Cf. Anderson and Dibble, op. cit., p. 24.

X 796 782 they might not become slothful was this done in the houses.

quimjtitiaia injc amo tlatzivizcujtzque techan in muchioaia yn.

The Casting of Copal [Incense].

And the casting of *copal* [incense] was thus done, when any weighty words were yet to be said, or a judgment was yet to be uttered: first one cast *copal* [incense] into the fire. [For] whoever was to speak [weighty words], here lay the *copal* in a gourd vessel. Or else the singer, before he was to sing, thus did: first he cast *copal* into the brazier, and then the singer began [to sing].

Copaltemaliztli.

Auh in copaltemaliztli ic muchioaia, yn jquac in tlein tlatolli ie mjtoz, aço tecutlatolli ie mitoz, achto contemaia in copalli, in tleco: in aqujn ie tlatoz, çan vncan manca in copalli xicaltica: anoço cujcanj in ie cujcaz, ie penaz, achto contema in copalli in tlequauco, njman ic peoa in cujcanj.

The Eating [Kissing] of the Earth.

[201 576] The eating [kissing] of the earth was thus done, when men came into any place: everyone kissed the earth, with one finger [touched to the ground and then to the mouth], either before the devil or else in front of the hearth.

[626] And thus was protested, thus was avouched one's word. When one put not much faith in [another's] word, thus he said unto him:

"If what thou sayest is true, do thou kiss the earth."

Whosoever it was then thus kissed the earth, and thus he bore witness to [the truth of] his words.

Tlalqualiztli.

In tlalqualiztli ic muchioaia, iquac in campa oalhujlooaia, muchj tlacatl ontlalquaia, ica in ce imapil, aço ispan diablo, anoço tlecujlixquac:

yoan ic tlaneltililoia, ic neltia in tlatolli: yn jquac tlein amo cenca neltocoia tlatolli: ic teilhujloia

inda nelli in tiqujtoa, tlaxontlalqua:
ic njman tlalquaia in aqujn, ic qujneltiliaia itlatol.

The [Ceremonial] Casting [of a Libation].

X 796 782 264 And thus was done the casting [of a libation]: When anything was to be eaten, and was not yet eaten, perchance of the food first a very small morsel was cut and cast in front of the hearth. When they had cast it, then they began to eat. No one first ate [before], indeed, libations had been cast in front of the hearth.

Tlatlaçaliztli.

Auh inic muchioaia tlatlacaliztli, iquac in tlein qualoz yn aiamo qualo, aço tlaqualli, achtopa achiton tepitō mocotonaia, tlecujlixquac onmoclaçaia: in ontlatlaçaloc njman ic peoa inic tlaqualoz: aiac achto tlaquaia vel achto tlatlatlaçaloia, in tlecujlixquac.

The [Ceremonial] Pouring [of a Libation].

X 796 782 273 Thus was done the [ceremonial] pouring [of a libation], when an offering was made [to the god], perchance at the feast of the wine gods: When anyone made new wine, when it [began to] increase, when thus it [began to] sound, they laid it as an offering in a bowl, in front of the hearth; and [they laid it] in small drinking vessels.

Tlatolaoaliztli.

Inic muchioaia tlatolaoaliztli, iquac in tlamanaloia, aço vitziccoloia: iquac in aca iancujcan qujtlalia vetli, yn iquac oqujtlapiuj, iquac ic tenotzaia, qujoalmana apaztica tlecujlisquac, yoan tetlaoancuexpiton.

And when men were to drink, they poured wine forth into the drinking vessel, and then poured a libation in front of the hearth. They poured the wine in a libation in the four directions.

And when they had poured a libation of the wine, then everyone drank the wine, then all began the drinking.

Auh yn iquac ie tetlaoantiz, caxopiloa tetlaoanoantica in vctli, njman ic contoiaoa in tlecujlisquac, naubcâpa contoiaoaia in vctli.

Auh yn jquac ocontoiauh vctli, njman ic muchi tlacatl, quja yn vctli, njman ic muchi peoa in tetlaoantiloia.

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793 them. None should fail. And here, over them presided [the one named] Patecatl, who was made, as it were, their leader.

793 [805] 273 Then they arranged the *rabbit* [wine] jars. These they filled with [ceremonial] five[-fold] wine, which they also called sacred wine. Then he brought forth the sucking-tubes, made of reeds, and laid them with the sacred wine—two hundred and three of them, but only one was bored through.

And when they had set them out, thereupon all danced and went in procession; the Centzontotochtin danced.

Thereupon they went up to the sacred wine. There was much jostling about until one should see the [sucking tube which was] bored through. And when he who saw it then took up the bored [tube], then they made room for him.

Only he alone drank the sacred wine. And when he had drunk the sacred wine, thereupon all dispersed.

vncan tepan icaca im patecatl, iuhqujn tacheuh muchivaa,

njman ie quiquetza in tochtecomatl vncã contoca in macujlvctli in qujlvjaia teuvctli, njman ie qujvalquirtia in piaztli acatl vncan cõmanaia in teuvctli ipan, çan matlacpoalli vmei, auh çan ce in coionquj,

auh in ocõma, njman ie ic netotilo, tlaiavalolo, mjtotia in centzontotochtin,

njman ie ic vi in jvicpa teuvctli, cenca moquequeça in ac ichoatl quittaz coionquj, auh in aquin oquittac, in oquicujc coionquj, njman ic quitlalcavia,

ça icel qujticac in teuvctli: auh in onteutlacoanoc, njman ic viujloua.

Epcoaquacuiltzin.

793 [805] The Epcoaquacuiltzin—behold what were his duties: when feasts should be celebrated, perchance when a new fifty-two-year cycle should start—verily, all feasts—all of them he announced; or when fire was laid. In truth, all that should be done, all things this man thus commanded and furthered.

Epcoaquacujltzin.

In epcoaquacujltzin, inca yn iequjuh catca: Yn iquac ilhujtl qujçaia, yn aço xiuhtzitzqujlo: in ie muchi ilhujtl, muchi ipã tlatoaia, injc tletemaloz in ie muchi muchivaz muchi ichoatl ic tlanavatiaia, ipan tlatoaia.

The Keeper of the Gods of Molonco.

The Keeper of the Gods of Molonco also had this as his duty: In his charge were the paper, the incense, the [liquid] *rubber*, the black stain, and all which this one needed when [sacrificial victims] were to die. And he had in his charge the black stain with which was painted [the impersonator of the god] Chiconauecatl, and the incense ladle, the quail, and the black plumes with which [he who was arrayed in the likeness of] Chiconauecatl was feathered.

Moloncoconhoa.

In moloncoconhoa, çan no ichatl iequjuh catca, ipan tlatoaia, in amatl in copalli, in vlli, in tlilli, in isquich itech monequja in ichoatl in iquac miquja, auh in tlilli ic moçaia, in chicunavecatl yoan ipan tlatoaia in tlemaitl, in çolin yoan in ihujtl tliltic ic mopotonjaia in chicunavecatl.

The [Priest of] Cinteotl.

The duties of the [Priest of] Cinteotl were that all things which were required be thus commanded, so that the paper, the incense, the [liquid] rubber,

Cinteotzin.

In iequjuh catca cinteotzin çan isquich in ipan tlatoaia, ic tlanavatiaia, injc monechicoaia in amatl in copalli, in vlli in jiauhtli in itech monequja xilo-

Ome Tochtli Tlilhua.

Ome tochtli Tlilhua: likewise this one was concerned with the paper, the *copal* [incense], the sleeveless jacket, the bells, all things which have been mentioned, which also this one, [he who impersonated] Ome tochtli Tlilhua, needed upon the feast of Tepeilhuitl.

Ome Tochtli Pătecatl.

Ome tochtli Pătecatl: this one produced the five[-fold] wine; he took by the hand and went with the artificer, the one who made the sacred wine, upon the feast of Panquetzalistli, when they used the five[-fold] wine.

Ome Tochtli Napa Tecutli.

Ome tochtli Napa tecutli was in charge of the paper, the *copal* [incense], the [liquid] rubber—all that was needed when [he who was arrayed as] Napa tecutli died, upon the feast of Tepeilhuitl.

Ome Tochtli Papaztac.

Ome tochtli Papaztac: this one also made the wine which was called "chalky wine." This one laid it before Moctezuma, and [did so] when all the children, or the men, or the women became drunk upon the feast of [Uei] Toçoztli.

The Same Ome Tochtli.

Similar were his duties. His charge was [like that of] Ome tochtli Papaztac; and [these things] were done upon the feast of Atl cahualo.

Cinaqcuilli.

The charges of the cinaqcuilli were all the offerings which were needed by her of the Temple of Atenchicalcan [Toçi]—the flowers, the tobacco which she laid before Toçi; verily, all things which the women offered when the hand-holding dance was danced. All this was the charge of the cinaqcuilli.

Tlilhoa ome tochtli.

In tlilhoa vme tochtli, çan no ichoatl ipan tlatovaia in amatl, in copalli, in xicolli, in tzitzilli, in isquich omito, çan no ichoatl itech monequja in tlilhoa vme tochtli ipan tepeilhujtl. 793

Vme tochtli pătecatl.

In vme tochtli patecatl ichoatl qujiolitiaia in macujlvctli imac concavaia in tültecatl ichoatl qujchivaia in teuvctli ipan panquetzaliztli in popolivia in macujlvctli. [273]

Vme tochtli nappa tecutli.

In vme tochtli nappa tecutli ipă tlatovaia, in amatl, in copalli, in vlli: in ie ixquich monequja in jquac miquja nappa tecutli, ipan tepeilhujtl.

Vme tochtli papaztac.

In vme tochtli papaztac, çan no ichoatl qujchivaia in vctli in mjtovaia tiçavctli: ichoatl conmacaia in motecoçoma, auh iquac tlanavaia ie ixq'ch pipiltzintintin, in anoço oquichtli, anoço cihoatl ipan toçoztli. [273]

Vme tochtli idem.

Çan no iubquj catca in itequjuh, in itequjuh catca, vme tochtli papaztac, auh in mochivaia ipan in atl cavalo. [273]

Cihoaquacujlli.

In cihoaquacujlli itequjuh catca, in isquich ventli, in vncan monequja, itenchicalcatl, in xochitl, in ietl inje qujtlamanjliaia toci vel ixquich in ontlamanaia in cihoa in jquac navaloia ichoatl mochi itequjuh catca, in cihoaquacujlli.

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And then the old man replied to him: "My grandson, how, in sooth, is thy health?"

Then Quetzalcoatl said to him: "Verily, much do I ail in all parts. Nowhere am I well—my hands, my feet. In truth, my body is tired, as if it were undone."

And then the old one said to him: "Here is the potion, good, soothing, and intoxicating. If thou shalt drink of it, it will relieve and heal thy body. And thou shalt weep; thy heart will become troubled. Thou shalt think upon thy death. And also thou shalt think upon where thou shalt go."

Then Quetzalcoatl said: "Where am I to go, old one?"

Then the old man said to him: "Yea, thou shalt go there to Tollan-Tlapallan. A man there standeth guard, one already aged. Ye shall consult with each other. And when thou shalt return here, thou shalt again have been made a child."

On this, Quetzalcoatl was [much] moved. And the old man once more said: "Be of good cheer. Drink the potion."

Then Quetzalcoatl said: "Old man, I will not drink of it."

Then the old man said to him: "Drink of it; thou shalt feel a need [for it]. Nay, only place [some of it] before thee [as] thy [small] portion [in case thou feelest] thy desire [for it]." Taste only a little of it."

And Quetzalcoatl then tasted a little, and afterwards drank heartily of it.

Then said Quetzalcoatl: "What is this? It is very good. The sickness is now abated. Where went the pain? No longer am I sick."

Then the old man said: "Drink of it once again; the potion is good. Thus will thy body gain strength."

And as soon as he had once more drunk of it—all,—then he became sotted. Thereupon he wept, and greatly was he moved. Thus, at this time, was Quetzalcoatl aroused; his heart was quickened. No longer could he forget what had happened, but went on reflecting, realizing [that] indeed the devil had tricked him.

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And the potion which [the old man] had offered him, it is told, was white wine. And it is said that this [wine] was made of the sap of the *maguey* called *teometl*.[3]

auh njmã quilhui in veuento, nouiuhtzinc quen vel ticmomachitia, in monacaiotzin,

njman quilhuj in Quetzalcoatl: ca cenca noviã ninococova acan veli in momac, in nocxic, vel çoçotlaoa in nonacaio, iuhquj cicioiotomj:

auh njmã quilhui in veuento, ca nican catquj, in patli cenca qualli, iamanquj, yoan tetech quiz, intla ticmitiz, motech quiçaz, yoan qujiamaniliz in monacaio, yoã tichocaz, icnoiovaz in moiollo tiquilnamiquiz, in momiquiz. auh yoan vel ipan tiquilnamiquiz incampa tiaz.

njman qujto in Quetzalcoatl: campa niaz veuentze:

njman quilhuj in veuento, ca ça tiaz in vmpa tullan tlapalan: ce tlacatl vmpa tlapia ie vevetlacatl, ĩmononotzazque. auh in iquac tioalmocuepaz, oc ceppa tipiltontli timuchioaz,

njman ic moioleuh in Quetzalcoatl: auh in veuento ie no ceppa quilhuj, tlaoque xocõmiti, in patli,

njman qujto in Quetzalcoatl veuentze ca amo niquiz,

njman quilhuj in veuẽo, ma ça xoconmjti timotolinix, ma çan nel noço mixquac xoconilali motonal motolinix, ma çan achiõ xoconmopalolti.

auh in Quetzalcoatl: njman conpalo achiton: auh çatepã vel conjc,

njman qujto in Quetzalcoatl: tlen j? ca cenca, qualli, in cocoliztli ca oc onpolo, campan oia cocolli caocmo njnococoa,

njman quilhuj in veuento, ca oc ce xiconj ca qualli in patli ic chicaoaz in monacaio,

auh niman ic ie no ceppa ce conjc, njman ic ivintic, njman ie ic choca vel ielleliquiça, ic vncan moioleuh in Quetzalcoatl, vncã tlapan in jiollo, aocmo conilcacaoia, ça ie in quimattinenca in quimattinemja vel qujualmalacacho in tlacatecuiotl:

auh ĩ patli qujmacaz, quilmach ichoutl in iztac vetli, yoan quil ichoutl in teumetl ynecuio ic tlachiuhti.

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4. In Sahagún (*Bibliotheca Mexicana*, p. 273) and in Angel María Garibay K. (*op. cit.*, p. 130), *tlacotlalo* and *motlalo* are transcribed as *tlacotlalo* and *motlalo*. The present version follows, however, both the *Real Palacio* MS and the *Florentine Codex*.

5. The medicinal qualities of *teometl* are described in Sahagún (Dibble ed.), Vol. III, p. 230.

4: Sahagún M-5 (1529-1590) 1952 NU7 Aztec NU7

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Sixth Chapter, in which are related the punishments and penances with which they chastised any youth when he drank wine.

They who were reared in the young men's house took full charge of the sweeping. None then drank wine.

And when already [they were] men, when already they had matured, he who drank wine hid himself well. He concealed himself well, and did not then drink before others; quite secretly and not much did he drink.

And if any youth were seen to drink wine, if it were noted that he was found with wine, [that] perchance he lay fallen, or sang,[1] or [that] somewhere he was seen drunk with others, then because of this [the people] were gathered and rounded up.

And because of this, fear fell [upon all of them]. If he was only a commoner or someone of no importance, he was beaten before the others. He fell under wooden [staves]; he died under wooden [staves].[2] Or he was made to suffer the rope.

And if he was a nobleman's son, they strangled him secretly.

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And these youths had their paramours by twos or threes. Perchance one indeed was in her own house; perchance a number lived in various places. And when, they said, the estate of youth was ended, [the youth] paid something that he might leave the [other] youths. Large capes he left [for them]—perhaps ten or twenty, if he was rich.

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When the masters of the youths had consented,[3] when they had given the youths leave to go, then (it is said) one was of marriageable age. He took only one woman, whom he kept at his house.

And when a youth was mature, not merely of his own will did he depart the estate of youth. He grew old where the youths were. And if he willed, the chief gave him leave [to go].

And not very often from the youths' place [came], perchance, lords; only chiefs, commanding generals, and generals[4] were taken thence. Lords and mar-

Injc. 6. capitulo: vncan motenecoa in tetlatzacuiltiliztli, in tetlamaceoaltiliztli, ynjc qujntlatzacuiltiaia, in iquac aca telpuchtli tlaoanaia.

Injc nezcaltiloia telpuchcali, cẽca necujtlavilo, in nochpanoaztli, njman aiac quja in vctli.

auh in ie vel oqujchti, ĩ ie chicaoaque, cenca vel motlatiaia in quja vctli, cenca motlatiaia, çan nj nan amo teispan in quja, vel ichtaca amo no quexq'ch in quja,

auh intla ittoia haca telpuchtli tlaoana, in itto in at vctlica namjco, anoço vetztoc anoço quica, anoço cana teoan tlaoantica itto, njman ica necentlalilo, ica nenechicolo:

auh ica mavixtli vetzi, intla çan maceoalli, anoço çe can aquin, teixpan viviteco, quauhtica vetzi, quauhtica msquj, anoço mecatl quiiecultia.

auh intla tlaçopilli ichtaca qujmecanja:

auh inique y, telpupuchti ohome, ieey in jnmecaoan oncatca, aço ce vel ichã in ca; aço quezqujntin chaiaoatoque. auh in iquac quilhuja motelpuchtlali, tlaxtlaoa injc quintlalcavia in telpupuchti quachtli, quicaoa aço matlactli, aço cempilli in mocuiltonoa,

yn oaque in tachcaoan in oquimacauhque njmã (mitoa) tlapaliuhcati, ça çe cihoatl conana in ichan qujpia.

auh in moccalia telpuchtli, amo çan moiocoia, in quicaoa telpuchiotl, cenca fcã veveti in telpuchpan; auh yiollotlama in tlatoanj, qujnaoatia,

auh amo cenca njecpa in telpuchpan anoço in tecuti, çã tlatlacatecca, tlatlacochcalca, achcacauhti yn

1. Quizar probably refers to mescal. Sahag., in *Bibliog. Español*, p. 345, transcribes the Nahuatl as *mes qujsiuia*—"was filled with this."
2. Sahag., op. cit., p. 348, n. 1, says of *quauhtica vetzi quauhtica mizquj*: "Perhaps *mes quauhtica mesti, quihiua mesti—habradar, ó mesquital.*"
3. Compare references to the *Real Palacio* MS suggests that this should read *mitoque*.
4. See Chapter V, nn. 3, 4.

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4: Sahagún M-5 (1529-1590) 1952 NU7 Aztec NU7

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793 into the forest, or on the desert, or into the water. A younger one, or whosoever wished, went perhaps half a league to place the spines. [The penitent] bore his shell trumpet and went blowing [it] where he placed the thorns. Wherever he came to be, he went blowing a trumpet.

vitztlalia, iteccin ietiuh, tlapitztiuh, in canj yn evitztlaliaia, yn oncito vmpa oallapitztiuh.

[273] Sixth: When the priests slept, no two lay [together]. All lay quite separate. None were covered together.

Jnjc. 6. ynjc cochia tlamacazque, aiac vme temj, çan muchintin, mixcavitoque, aiac monepan tlaquentia.

[252] Seventh: The food they prepared for themselves, together; for it was their own food which they ate. And if anyone returned with food from his house, he ate it not alone.

Jnjc. 7. çan mocenchioaia in tlaqualli, in quiquaia, ca oncatca in jnneuhia, in quiquaia. auh intla haca conmacaia ical itlaqual amo yioca conqua.

Eighth: At midnight, when, as was said, night divided in half, everyone arose and prayed. If anyone failed to do so because he slept, if he did not awake, then, for this, all gathered together and drew blood from his ears, or his breast, or his thighs, or the calves of his legs. Because of this, fear verily fell [upon the people].

Jnjc. 8. in iooalnepantla in iquac mjtoa iooalli xellivi, muchi tlacatl mecoaia tlatlatlauhtiaia, yn aquin tlacochcaoa, yn amo hiça njman ica necentlalilo, quiçoçoia ynacaztitech, yielpan, ymetzpan, iflanitaco vel ica maviztli vetzi.

[273] Ninth: None then were proud; none then were unruly. All lived well ordered [lives]. If at times it appeared that one perhaps drank wine, or was given to women, or committed a great [fault], then they went to apprehend him. No mercy was shown. He was burned, or strangled, or cast into the fire alive or shot with arrows. And if he sinned only lightly, they drew blood from his ears, his flanks, or his thighs with maguey spines or with a [sharpened] bone.

Jnjc. 9. çã njmã aiac tlacuecuenoviaia, ça njman aiac mocuecuetzoaia, vellatecpanpa yn nemoaia, intla ça nen quenman necia aço vetli qui, aço cioanetza, in anoço itla vej quichioa, njman quitzacutivia, amo tlaoculiloia, tlecujlolo, anoço mecanilo, anoço tlecujlolo ioioltoc, anoço mimino, yn çan tepiton quitlacoa quiçoço yn inacazco, in jiomotla in imezpa, vitztica, anoço omitica.

Tenth: The small boys were so raised that if they did nothing of great evil, they then drew blood from their ears, or switched them with nettles.

Jnjc. 10. in pipiltzontli ic oapacallo, çan njman itle vel conitlacoa, njman quinçoço in inacazco, anoço quintzitzicazvia.

Eleventh: At midnight the principal [priests] went down into the water and bathed there in the water.

Jnjc. ii. in iooalnepãtla apantemoia in ie tachcaca, itlã ẽmaltiaia.

[785] Twelfth: When it was a time of fasting, everyone observed it. Verily, [only] at the moment when midday arrived did indeed all eat—even the small boys. And when it was the fast which they name Atamalqualo, then they ate but sparingly.[2a] Some ate [only] at midnight and yet again went to eat at midnight; some ate at noon, and yet again went to eat at noon. No *chili*, no salt did they eat; neither, that they might sleep, [did they] even [drink] water. They said that the fast was broken if they ate or drank even a little.

Jnjc. 12. yn iquac oncatca neçaoalistli, vel muchintin quipiaia, vel iquac yn oacic nepantla tonatiuh tlaquaia vel muchintin in pipiltzontli. auh in iquac oncatca neçaoalistli in quilhuja atamalqualo, njman amo tlapaloa, cequjntin iooalnepãtla in tlaquaia, oc no iooalnepãtla in tlaquatiuh cequjntin nepantla tonatiuh in tlaqua, oc no muztla nepantla tonatiuh in tlaquatiuh, itle chilli itle intzal quiquaia, amo tle ie cochi in manel atl, quinoa moneçaoalhujltequi intla itlatoa cõqua, conj.

Thirteenth: Very carefully were they taught good discourse. If one spoke not well, if one greeted others

Jnjc. 13. cenca vel nemachtilcia in qualli tlatolli,

2a. "Tlapaloa, ai. *tomar de poco en poco, quitalo comiendo*" (Molina, *op. cit.*).

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And at the time when the captive was to die, then

782 293 727 Moctezuma presented the captor a device [with] quetzal feather cups so that possessing it he might slay him as a sacrifice. It did not belong to him; but having it he slew the victim, and he danced with it. He had his rattle stick with him, or the obsidian butterfly or quetzal feather cup [device] set with gold, which he carried upon his back. Possessing it, he slew him as an offering.

nimā ye ic quimaca im motecciuiçoma in tlauiztli quetzalcomitl inic ypan tlamictia. amo uel ytech pouia çan ipan tlamictia. ypan mitotia ychicauaz yetiuh. anoço itzpapalotl. anoço quetzalcomitl teocuitlayo in q'mama in ipan tlamictia.

796 727 And the captive he then took there where he was to die, upon the round sacrificial stone; he proceeded to take the captive by the head, and lead him. up there where they would slay him in the gladiatorial sacrifice. The one known as Old Wolf led him by the hand—he in whose care lay the captives, as if they had become his sons. And then he gave [the victim] his four pine cudgels, which he would hurl at his adversaries. And he gave him his shield, and his war club—not edged with obsidian blades but only pasted with feathers.

auh i yeuatl malli. niman ic quiuica in ompa miquiz temalacac icpac cantiuh contlehcauia, in oncan q'uahuanazqz malli. ymac concaua ytoca cuitlachueue. in imac onacitimanca mamalti iubq'nma ypilhuā quinchiuaya. Auh niman cōmaca ȳ yocotzonteuh nouhtetl inic q'momotlaz tlauauanq'. yuan q'maca ychimal ymacquauh. amo tenitzyo çan tlapotonilli.

[793] And those who contended against him in gladiatorial sacrifice were the fire priests and the [other] priests. And the captor remained standing below; he stood regarding his captive. He who died was indeed before [his captor].

Auh y yeuantin in teuauanaya in tletlenamacaqz in tlamacazqz. auh in tlamani çam moquetztiçac tlatzintlan quitztiçac in imal. uel ispā im miq'.

● [273] And after this, when the Old Wolf had arrayed the captive, thereupon he went, and gave him to drink wine which was called the gods' wine. He took it to him [in] a vessel [painted like] reeds and edged with feathers. When [the victim] had drunk, then he raised [the wine] in dedication [toward] where the sun came forth. So [Old Wolf] did with all the shields and war clubs; he raised all of them as offerings which he gave the captive. When Old Wolf had offered the captive [wine] and made him drink it, thereupon the slayer of the sacrificial victim went forth in order to sacrifice him. [He had] his shield and his war club edged with obsidian blades and covered with feathers.

Auh ȳ ye iuhqui in oçi-ncauh malli in cuitlachueue, niman ye ic yauh quitiz in octli mihtouaya teooctli. inic quitq' acatecomatl tlatempotonilli. in ōya. niman ic coniaua in ompa ualquiça tonatiuh mochi iuh q'chiua in chimalli im macquauitl moch coniaua. inic cōmaca malli. auh in oconiti cuitlachueue. niman ye ic yauh in tlamicti inic q'uauanaz ychimal ymacquauh yetiuh tenitzyo tlapotonilli

And when he had drunk, then he struck at the captive, who likewise struck back. And if the captive were of stout heart, if he were verily a chieftain, really manly, perhaps three or four men fought him. Then, when he fell, they indeed slew him as a sacrifice. And if he were not manly, not a chieftain, then he cast himself there on the round sacrificial stone, and did not fight. Forthwith was he stretched out upon his back, and then they gashed open his breast, seized his heart, and raised it in dedication there [toward] where the sun came forth.

auh in ōya. niman ic cōuiteq' im malli. auh no q'ualhuitequi auh intla yollo chicauac im malli intla uel tiacauh y uel oq'chtli. aço yey tlacatl anoço naui tlacatl in q'moyehecultia. q'niquac uel q'mictia in ouelhuetz. auh intlacamo oq'chtli intlacamo tiacauh çan niman ōmoteca in oncan temalacac amo ontlachecoua. çan iciuhca ommaquetztiteca niman ic conelteq' concuilia in iyollo coniauilia in tonatiuh. ompa ualq'ça

11:Diaz T,H-5 (1519-1520) 1910
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797 They immediately did what we asked them in the matter of the cross, and they said that they would remove their Idols, but although they were many times ordered to do it, they delayed. Then the Padre de la Merced said to Cortés that it was going too far, in the beginning, to take away their Idols until they should understand things better, and should see how our expedition to Mexico would turn out, and time would show us what we ought to do in the matter, that for the present the warnings we had given them were sufficient, together with the setting up of the Cross.

361 241 ●273 I will cease speaking of this and will tell how that city was situated on a plain, in a locality where there were many neighbouring towns, such as Tepeaca, Tlaxcala, Chalco, Tecamachalco, Huexotzingo and many others, so numerous that I will not name them, and it is a land fruitful in maize and other vegetables, and much Chili pepper, and the land is full of Magueys from which they make their wine. They make very good pottery in the city of red and black and white clay with various designs, and with it supply Mexico and all the neighbouring provinces as, so to say, do Talavera or Placencia in Spain.

323 438

346 At that time there were many high towers in the city which were their Cues or oratories where the Idols stood, especially the Great Cue which was higher than that of Mexico, although the Mexican Cue was very lofty and magnificent. There were courts for the service of the Cues, and, as we understood, they possessed a very great Idol whose name I forget, but among themselves they held it in great reverence, and people came from all parts to sacrifice to it and to hold services like Novenas and to make offerings of property they possessed. I remember that when we entered into that city and saw such white and lofty towers, it looked like Valladolid itself.

000 I must stop talking about this City and all that hap-

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Fifth Chapter, which telleth how many kinds of drunkards there were.

And it was said that the wine was known as Four Hundred Rabbits.

One drinker might not harm or belittle his day sign. The wine did not irritate him; it did not cause him irritation or make a fool of him. He only went to sleep, and continued to sleep. He became pale and remained pale, sitting with drooping head — remaining with head bowed; he sat rolled up like a ball, and remained coiled; he sat embracing himself, hugging himself; he rested on his shins, and remained on his shins; he squatted on his heels and remained on his heels. He was only by himself, and calmly went off by himself. Peacefully he stretched out; quietly he fell down exhausted. In no way did he offend one. He stretched out, rumbling as he slept, groaning, snoring, as if he had torn off his nose, as if he enjoyed the sleep.

And one of them only wept. He loosed tears as if bringing good to himself, sobbing as he pressed them out. Like hail stones they showered down, a great course of water simply streaming down. His tears buried him. He could not stop. Verily, that which the wine made him remember ate his heart out.

And for one of them his only joy and pleasure was in song, in singing. He wished not to talk; he neglected listening to jests, to counsel, to stories. As if it unleashed his song, when he drank the wine, he so recalled his song, as if it engulfed him. So the wine worked on him.

And another did not sing; he did nothing but talk. Uncontrolled he talked; he spoke much. He chattered, jabbered, gibbered, and mumbled. With ill-will he eavesdropped and betrayed others. He blustered, vaunted, and sang praises of himself; he esteemed and made himself out as great. He belittled what others said, speaking deceitfully and constantly shaking his head. He pretended to be rich and reprimanded the poor; he pretended to be superior, to be

Injc macujlli capitulo, itechpa tlatoa: in quenjn tlatlamantiticate tlaoanque.

Ioan mjtoa, in vetli ic moteneoa centzontotochti:

in aca tlaoanquj, amo qujtlaveliaia, amo ica mocaiaoa, in jtonal, amo qujçuma in vctli, amo ipan tlaneçomaltia, amo qujtlavelilotilia: çan cochtimotlalia, cochtica, mjctimotlalia, mjctica, tolotimotlalia, tolotica, motapaiollalia, tapaiolca, momalcochotimotlalia, monaoatectimotlalia, çan mocotoztlalia, cotoztca, moxoxolotlalia, xoxoloca, çan mocauhtica, çan jviian tetlalcavia, iviian moteca, iviian quauhtenvetzi, atle ic teixco nemj, quaqualacatoc in cochi, cotalotoc, icotocatoc, iuhqujn moiacatzaiana, iuhqujn qujtlamachtia cochiztli.

Auh in aca çan ie choca, qujxaiovitoma, iuhqujn mocnelia, iuhqujn tzitzicunoa, iuhqujn mopatzca, iuhqujn tecivitl pixavi, iuhqujn açã cempantli qujtoca ixaio, auel motlacaoaltia, vel iiollo conqua in tlein qujlnamjctia vctli.

Auh in aca çan ie ipac, çan ie ivelmaz in cujcatl, in cujqujztli: amo tlatlatoznequj, aiel quicaquiz in camanalli, in nenonotzalli, in tlatolli: iuhqujn ie qujtlapolhuja ycujc, in onoconjc vctli, iuhqujn qujtlalnamjctia, iuhqujnma conapotzavia ycujc, iuhqujn conânjlia vctli.

Auh in aca amo cujca, çan mache tlatoa: çan ie vamanantlatoa, çan ie tlatlatoa, tlatetoa, tequjtlatlatoa, popolocatjca, qujqujnacatica, mjtleuhtica, tecacaca, techicoitoa, mochachamaoa, motlatlanjtztia, moçiçinoa, moieoaitoa, moveveilia, moveinectica, tepapatzauhtica, xixictlatotica, moquaquacuecuechotica, mocujltonocanectica, teicnotlacaoaotica, motachcauhnectica, machicanectica: iuhqujn ac çan momattica, âmopatzaoallanj, âmotempanavillanj, âmoten-

X 787 ●273 one in authority. Haughtily, he thought well of himself. He did not deflate himself; he did not overcome nor chastise his tongue. Nr one could force him to recant. He thought himself superior, better than others.

Indistinct was his speech. What did he say? He was as if stirred, and his words bubbled up and burst forth. It was as if he argued, harangued, enforced silence, and drove all people away, put them to flight, numbed them with terror, visited them with afflictions, made them shrink with fright, and assailed them with his words.

It seemed that he disgusted others, and did not inquire what they said. Wherever they may have spoken, or undertaken something, he seemed to make little of it and kick it aside. But when he had drunk nothing, he seemed to be dumb, one who whispered, fearful of people, quite frightened.

For all this he excused himself by saying: "It is because I no longer knew what I said; for I was drunk. The wine had taken effect upon me; I was overwrought."

And another drunkard was very suspicious. He misunderstood; not as things were did he hear them. Often he blamed his wife. If anyone only looked at her, he then said to him: "Why dost thou make eyes at my wife?" Then he gave rise to hatred, fury, and murder, etc. And all that which was spoken he took as applying to him. He suspected that when there was occasion for mirth, he was thereby being defamed, the object of ridicule. Without reason he belabored the people. The wine and drinking cursed him.

And if it were a woman, she simply went to her knees; she remained on her knees. No longer was she rational. She sat with legs outstretched; she remained with legs outstretched. And if she were much besotted, if she were much affected, her hair simply formed a mantle over her. She tumbled there, with hair streaming out, etc.

X 787 273 776 All of these kinds [of drunkenness] here mentioned, each one, showed upon and were the doing of the drunkard. It was said: "So is his rabbit. Thus was his day sign; in this way did the wine gods manifest themselves on him." And if a drunkard fell over a precipice, or else fell somewhere [else], it was said: "He was affected by the wine gods." Because in many ways the wine showed its power,

aquillanj, aiac vel quitlatolilochtia: vel moiecnatoca, motepanaviltoca,

aixnezquin itlatol, tlein mach quitoa, iuhquin momoloca, iuhquin quimomolotza itlatol, iuhquin quicuecuepotza itlatol, iuhquin móolhuja, iuhquin motititza, iuhquin cactoc quitetera, iuhquin tececentlaça, iuhquin tetotocaticalac, iuhquin tepópouhtitlaz, iuhquin tetotoliuhtitlali, iuhquin tecocototztlali, iuhquin tecujcujtiuetz, itlatol:

iuhquin tequacêcepouh, iuhquin acontetemoa, tlein quitoa: canin mach ontlatoa, canin mach ontlaana, iuhquj tlatlaczotla, iuhquin tlaquéqueça: auh in ie atle conj, iuhquin nontli iuhquin anacatl, vel teimacazquj, vel mauhquj,

ça ixquich injc mopâltia, in quitcilhuja: ca aocmo njcma, in tlein njquito, ca njvintic, ca notech motlali, njtlaneçomalti.

Auh in aca tlaôquj vel ipan chicotlamati, chîchicotlacaquj, amo iuh tlâtlacaquj: mjiecpa tetech quitlamja yn jciosuh: in açaca çan conjcta, ie cuel quijhuja: tle ic tiquixnotza in nonamjc: vncan quipeoaltia in qualantli, in tlauellj, in nemjctiliztli. Etc. Ioan moch quimocuitia, in tlein tlatolli mjtoa: ioâ in tlein vetzquililo, in momatica iehoatl in ica nenonotzalo in vetzquililo, çan jliviz in teaoa, quivcuexcatlachieltia in vctli, in tlailli.

Auh intla çioatl: ça papachiuhtimotlalia, ça pâpachca, aocmo quimati, momemelauhtimotlalia, momemelauhtica: auh intla cenca vel oivintic, in vel oiellelacic, ça itzon quiquentica; vncan quauhtenvetzi, itzon patlaoatoc. Etc.

In jzquitlamantli in: njcâ omoteneuh, icecciaca itech neci, icecciaca itlachioal tlaoanquj, mjtoa: ca iuhquj itoch, iuhquj itonal, iuhquj ic ipan mjxeoa, in totochtin: ioan intla omotepexivi tlaoanquj, in anoço cana ovetz, mjtoa: omotochvi: iehica in mjeccâ quiça itlachioal vctli, ic mjtoa: centzontotochti: ipanpa ca amo çan quexquich in jtech quiça âqualli.

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it was called the Four Hundred Rabbits; for very few did it affect favorably.

And when, it was said, the day Two Rabbit set in, then was celebrated the feast day of the principal wine god, who was called Izquitecatl. And although only he alone was named, yet at that time they remembered all the wine gods, who became the wine. Thus was Izquitecatl greatly revered. They set up his image in his temple. There they laid gifts before him; for him they sang and provided music with gourd tubes. And before him stood a stone basin, called two-rabbit basin — full, to the brim. Into the wine dipped the drinking tubes, extending from it so that those who sampled the wine stood drinking it: but only those who could drink, the old men, the old women, the intrepid warriors, the bold, the foolish, who paid the debt with their heads and their breasts. That is, they would be captured sometime when war was declared; or else on issuing forth [to battle] they would capture others and take prisoners. So [by drinking] they went about mocking death.

And the wine which they drank never came to an end; [the basin] never stood empty. The wine makers, the wine making officials, continued pouring it into [the basin]. All came assembling there where they cut the maguey, when everywhere it was the time and season for breaking into the maguey. This was because then they offered new wine. If someone for the first time broke into the maguey, he first poured the extracted material there. Thus they said he poured out wine and offered the wine-pouring to Izquitecatl; they gave him wine to drink.

But not only at this time did they pour wine; rather, always were offerings so made in his temple.

Ioan in jquac mjtoaia, moquetza tonalli, vme tochtli: vncan ilhujqujxtililoia, in jmachcauh totochti: in motenoa Izquitecatl: auh mācivin çan jcel moteneoa, ca oncan quincemjlnamjquia, in totochti, ovcti, ic cenca maviztililoia in izquitecatl, quitlaliaia ixiptla in jteupan: vncan quitlamanjlia, quicujcatia, quitlapichilia acocotica: yoan ixpan icaca tecomjtl, itoca vmetochtecomatl, tentimanj, pexōtimanj, in vctli: ipā manj piaztli, piaçcotimanj, mamazço ic conjtimanj in aqujque vmpa ontlatlapaloa: tel çan iehoan in ie tlaoananj, in veuetque, in jlamatque ioan in iaotlaueliloque, in mjivintia: in aquen tlatta, in qujpopoa, yn intzontecon, yn jmelchiqujuh, quitoznequj: ca onvicozque in quenmā, in ooalmjto iaoiotl: auh no ce onquiçativi, oaltecalaquizque ontlamatiuj: ic mōmjquizquequelotinenca:

[415]

auh in vctli quja, aquenman tlamja, ăquĕman cactoc, in contecatimanj tlachicque, tecutlachique: ixquich oalcirimanj in tetlāchic, yn noviian tlachicpan, tlachicoaian, ca vncan vitzmana intla aca iācujcan otlatlapan, vncā achto quiteca in jtlachic: ic quitoaia tlatoiaoa, quimanjlia itlatoiaoal in Izquitecatl, quitlatoiavilia:

auh amo çanjio iquac, y, in tlatoiaoāl: ca çan muchipa iuh tlamanca, in itrupan.

[p. 18 is blank]

as] the vessels to carry, keep, and transport the leavings.[4]

Then, for a short time, all sat relaxed, watching; all sat content in the place of lingering, in the banqueting place. But if some were not well satisfied, nor happy, nor content, with the chocolate, the food, the flowers, and the tobacco, etc., they only ran away angry. They quickly arose and sprang to their feet, leaped up, glared in rage at the drink and food, and went about chattering, babbling, jabbering, multiplying it and shouting, doing it in crescendo.[5] Thus oppressed and troubled, they went to seat themselves at their homes and in their houses. And those who had left in such a manner, those who had only become enraged, if they were noted, later, next day, once more they received them[6] and brought them in, consoled them, when it was the time of finishing the food.[7] In their behalf it was celebrated; they were consoled and made joyous.

vncā achitzinca ompacoatoc, nepiclotoc, vellamachotoc in nepicloian, in tecoanotzaloian: auh in cequjn in amo cenca tlavelmati, vellamati, movelmati, yn atica, tlaqualtica, xochitica, yietica et.[a] çan motlavellaloa, moquetztoa, moquetztiquiça, cholotoa, maçoma, xaotlaqualçoma, tlâtlatocivi, popolocativj, tlatetotiuj, tlâtlanauhtiuj, tlanauhtiuj, tlanzuhpactiuj, ic oallatepachoticate, moxixicoticate, yn omotlalito inchā, yn jncalitic: auh intla oittoque in iuh oquizque, in çan oqualantiaque, quin imuztlaioc oc ceppa qujnana, qujmonjcxiana, qujniolceuja, in iquac ie apeoalco, inca nechioalo, iollalilo, papaquiltilo,

[262] And the women only drank a gruel, perhaps a gruel of wrinkled *chia* cooked with maize, or a drink of pinole mixed with *chia*,[8] which they drank.

[263] They gave them [gruel] topped with honey, or with chilis, yellow chilis, small hot ones, or hot green ones, or with squash seeds on it.

auh in cihoa çan tlayia, aço chiantzotzolatolli, anoço chianpinolli in quia, in qujnmaca, necpanj, anoço chilpanj, chilcozpanj, chiltecpimpanj, chilchopanj, aiooachpanj,

574 ● 273 951 And when it grew dark, the old men and women drank wine. They gathered around and congregated. They set up before them that from which they drank, called the flower vessel, and their drinking bowls and wine cups, the serving vessels.[9]

auh yn oioac in vevetque, yn ilamatque, tlatlaoana, mohololoa, mocecentlalia, ymjxpan quioalquetza yn intlaoanaia, yn jtoca xochcomitl, yoā yn intlaoancax, in jntetlacō, in tetlamamaconj,

[554] The wine server, the server, first began: so he went to the one of highest rank, the first in rank, the one in first place. So he went in order, going in line, and so were left those of lesser rank, of inferior station, in last place. He continued serving the wine, perhaps white, or watered, or honeyed;[10] those which were stored and prepared for the drinking ceremony. It was carried there in jars for dregs, in wine jars and dipping vessels.

achto iē vmpeoa in tetlaoanti, in tetlamamacac, nimā ie ic iauh yn jiacac, in tlaiacac, yn jiacaiocā, ic tevipātiuh, tecempilotiuh, ic ommocaoa in icuitlapilco, in tlacuitlapilco, in tlatzaccan, quioaltecatimanj in vetli, aço iztavetli, anoço aivetli, tlachioalvetli, yn otlaliloc ochichioaloc ic pilhoanoz, ontlaçaçaco intxaiocomjc, inococmjc, intlatemovilcomjc,

4. Interpretation is provisional. For this, Sahagún, in the corresponding text, writes: *"y las sobras del vaxa, dauan a sus criados."* See n. 2.

5. The term is apparently incompletely corrected to read *desappaxonia*; cf. *Real Palacio MS.*

6. Or *oppa quixxoaoa* in *ibid.*

7. Corresponding Spanish text: *"a esta dia llamauan. Aparejauan para en el, o acabana todo el combite."* Cf. also Anderson and Dibble, *op. cit.*, Book I, "The Gods," p. 23, and Sahagún (Garibay ed.), Vol. IV, p. 321. In *ibid.*, I, 21, 24, it is referred to as *"alualdoua a la que estaua conuido y bebido."*

8. Cf. Anderson and Dibble, *op. cit.*, Book VIII, "Kings and Lords," p. 39; Book X, "The Ceremonies," p. 91 (*chianpinolli*).

9. In the *Real Palacio MS*, yn ilamatque, y motlamamaconi follows motlamamaconj.

10. Corresponding Spanish text: *"hechiso de agua, y miel comido, con la vaxa: el qual llamaua ayocili, que quiere decir, polvos de agua. Lo qual venia aparejado, y guardado el orden del conbite: de algunos dias antes."* See also Oviedo González de Lima: *El maguey y el pulque en los códices mexicanos* (México: Fondo de Cultura Económica, 1959), passim, and esp. pp. 107 ff.

And the wine server, if he saw that those whom he gave wine did not become intoxicated and in a stupor, but only sat staring and grimacing, once again turned to the left, made a beginning from the left — that is, beginning where he had left off, with those of last place, the lesser in rank. So at that place he made a beginning in order to make them drunk. Thus he went reversing and rearranging the process of making them drunk.

So there was singing: there were songs of sadness and tears; or only broken singing, each one as he liked, each outdoing the others. There was the giving of pleasure, of much contentment. There was the encouragement of one another, and tearful greetings. And some only hummed, singing secretly, or did nothing. And some did nothing else but sit content and rejoicing, laughing and making witty remarks, making others burst into laughter as if their sides were sore. They sat exhausted with mirth[11] if they heard something which moved them to or diverted them with laughter. It was as if dogs were barking.[12]

Just so was it done at banquets and feasting, and assemblages and gatherings of people, and their recreation and the giving of dances, etc., when someone had a feast for the child to place it in the cradle, and the place where he was put in the cradle was watched.

auh in tetlaoanti intla quimjtta quintlaoantia, yn amo ivinti, in amo jamanja, in çan itztoque, ixpepeiontoque, ic no cuel iẽ copuchilochtia, tlaopuchcopa quipeoaltia.-q. n. in vncã oquicauh, in tlatzaccan, in tlacuitlapilco, ic nẽ vncan quipeoaltia, ynjc tetlamamaca, ynjc tetlaoantia, ic quicueptiuh, quipapatlatiuh in iterlaoãtiliz:· 574 273 851

ic necuicatilo, netlaoculcujcatilo, nechoquizcuicatilc, anoço çan cuicaçacamolo, no çac tle queoa, necujcapanauilo, nezzmeltilo, nececemeltilo, neellaquaoalo, nechoquiztlapalolo, auh in aca çan tẽtencuicatica, yhichtacacujcatica, aiac ica quichiuhtica: auh cequjn çan qujxcavia in pactoque, im papactoque, vevetzcatoque, camanalotoque, vetzquiztequittoque, iuhqujn inxillã quaquauhti, ommimjctoque in vetzca, yn onoitla quicacque, in tevetzquiti, tevetzquiceuh, iuhqujn tlananalco. 851 574 [533] [522]

Oyvin in muchioaia coaiotl in tecoanotzaliztli, in tecẽtlaliliztli, tenechicoliztli, teceviliztli, teittotiliztli. et.[a] Yn iquac aca quitlaqualiaia in piltzintli, ynjc tlacoçolaquja, tlacoçolaquiloian nepielo.

11. *Translation in the Real Palacio MS.*
12. *Thousand notices in ibid.*

[p. 120 is blank]

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— After Paso y Troncoso

19-13. Two Rabbit: drunkenness and drunkards (Chapters 4, 5). 14, 15. One Flower: [illegible], [illegible], embroiderers (Chapter 7).

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